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Problems and Policies.

Sixth Study---"Western Women in Eastern Lands."

Meeting Responsibilities.

BY ANNA A. MILLIGAN, PITTSBURG, PA.

AWAY up the Nile Valley, in that great bend of the river extending out into the western desert lies the hulk of an old river boat. Would that it could speak to tell its own story. Gordon was besieged in Khartum. He had gone at the head of the English forces to hold that place with the understanding that the English would hasten reinforcements to his aid. Gordon held it and waited, but no relief came. He sent word he must have help, but no help came. Again and again he asked and waited, but there was no response. As a desperate measure, he sent Stewart with a picked body of men in a boat down the river to get into communication with the English, and to say to them that he could hold out but a short time and unless help came the place must fall. Stewart and his men were captured and slaughtered, their boat was destroyed and the hulk was left high and dry on the bank to tell the awful story of criminal neglect or delay. The English forces were started at last, the army moved to Khartum, they arrived with the needed help, but it was too late. Gordon had been sacrificed, his forces cut down in cold blood, and the territory had been taken over by the forces of the false prophet.

We have sent out forces into the territory besieged by the false prophet. They are valiant men and women, brave and true. They have held the forts against great odds, calling upon us to send them help, and they have waited. Again and again they have called for help and have waited in vain. One by one the leaders are falling, physical and mental strength collapsing under the strain, and still they wait for the relief that has not been sent. There are fewer to-day in our fields than five years ago, fewer ordained men, fewer teachers.

When *Mr. Morton came home from India nearly two years ago, he said to me "Five years ago we had sixteen workers in the Rawal Pindi district: to-day there are only five." In Egypt there have been nineteen schools closed in the last five years for lack of teachers and money. We hear with almost every mail of some one sent home or to a hospital or to some place of rest—a victim of brain fag, or overwork, or strains. Are we going to allow our forts in the Sudan, Egypt, and India to be taken over again by the enemy, and our soldiers of the Cross sacrificed before we send the necessary help we are in honor bound to send?

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*Mr Morton, one of our most efficient missionaries, died one year ago as the result of overwork.—Eds.

We will not soon forget the sight of the old veteran in Athens nearly eighty-four years of age, as he stands with three or four young pastors against the forces of evil in the whole country of Greece; nor will we forget the sound of his voice as he pleaded for help to win his beloved land to Christ. Nor will we forget the young woman teacher in European Turkey who told us that in her district of 4,000,000 there are only two ordained men and one woman teacher. She said, "I am that teacher, my furlough is due next year and there is no one in the field getting ready to take my school." In Constantinople two over-worked teachers in a crowded school told us of a prominent Moslem Turk saying to them: "Have I waited all these years for freedom to send my children to your school, and am I to be denied now?"

We still hear the Macedonian cry that came to our ears in Beirut, Syria, from the band of missionaries in that district, "Tell the people at home—Oh tell them before you go home that we must have help. We have buried or sent home seven missionaries in these past months and they have sent us only one man to take their place. If the church at home intends the work to go on, they must send more workers. We cannot do the work that is already organized. There is large opportunity here and tremendous need. We must have help. We *must* have reinforcements." In memory we look again across the bay of the beautiful Mediterranean from Mt. Carmel to the splendid old city of Acre and hear the missionary say, "Our Board cut our estimate £1,600 three years ago and now they have cut us £700 more. We have worked days and days trying to plan how we can make ends meet, but I suppose we must close up our work in Acre, and 35,000 Moslems are there with no other gospel influence but ours,"

WHERE GEN. GORDON FELL.
(The Old Place at Khartum.)

And shall I tell you of Egypt? Who that will read these words does not know of the desperate need there? Who does not know of the living, longing Egypt with its heart-broken women and the starved lives of its children? Who does not know of the "New Egypt" awakened by the shock of the artillery of the "New Turkey," alert and keen for new life and new privileges? Who does not know what a tremendous opportunity and therefore what a tremendous responsibility that condition presents. Would that every reader of these words might have heard our missionary there say as we heard, "I wonder what it is that God would teach us and the church at home! May we learn the lesson soon, for souls perish while we wait. Tell them there is a desperate fight on in these Eastern lands, with but a few of us against millions and no mountain passes to give us advantage. Tell them to pray and come and send quickly, lest the enemy conquer for a time or we lose ground already gained." India and the Sudan are also calling and pleading, and their need is just as pressing.

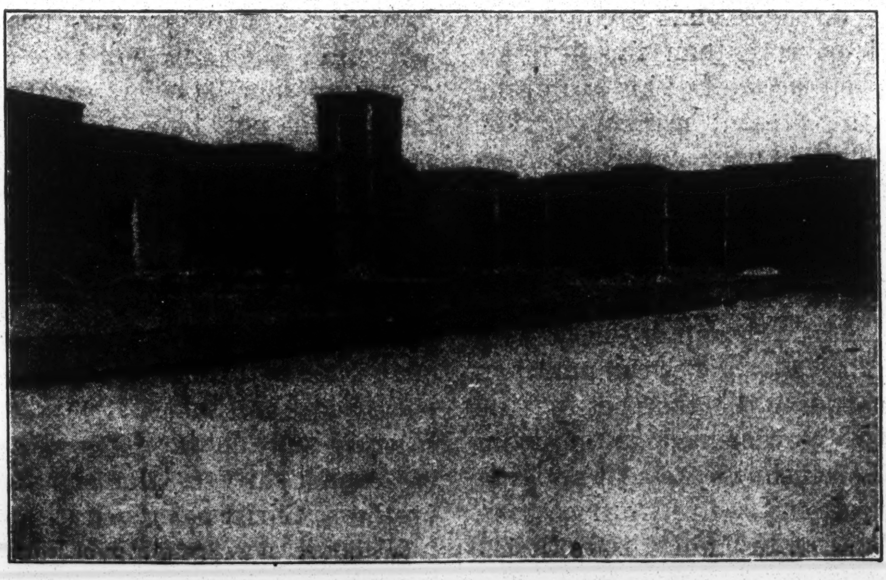
Our Responsibility.

Christ is counting on us—on you and me, to carry the gospel to those who know it not. "This is an absolutely binding obligation resting on every one who has accepted Jesus as his Saviour without any exception whatever. He has said 'Go' and He means we are to go: He has said 'Do this' and He means we are to do it." I wonder why we think we can make Gospell s-e-n-d: I wonder why we try to make ourselves think it spells p-r-a-y. "*Go* means *Go* simply and literally." The present need is for men and women of consecration and ability to go into the field, to leave home and friends, to give up positions that are paying well, to sacrifice prospects that are alluring, *to go and follow Christ.*

One of those out there who has banished "unbelief which limits God and disobedience which limits ourselves," who has obeyed and gone with the gospel to those who have it not, said when his friends spoke of his sacrifice: "Away with the word in such a view and with such a thought! It is emphatically no sacrifice; say rather it is a blessed privilege." Chalmers, the Great Heart of New Guinea said: "Is it impossible tofind missionaries who will gladly dare all for Christ, men and women who think preaching and living the gospel the grandest work on earth? Leave the twaddle about sacrifices to those who do not appreciate the sacrifice of the cross."

"The proclamation of the gospel awaits accomplishment by a generation which shall have the obedience, courage, and determination to attempt the tasks. It has been in the power of those who hold the truth having means enough, having knowledge enough and having opportunity enough to evangelize the globe fifty times over." "The church of Christ is in the ascendant, she has within her control the power, the wealth, the learning of the world. She is like a strong and well-appointed army in the presence of the foe. The only thing she needs is the spirit of her Leader and a willingness to obey His order to go forward. The victory may not be easy but it is sure.

What do we count all the millions for whom Christ gave His life, worth? "Do we count them worth the rearrangement of our day that we may have more time to pray? Do we count them worth the laying down of a single ambition, the loosening of our hold on a single child or friend? Do we count them worth the yielding up of anything we care for very much? Christ counted souls worth



GORDON MEMORIAL COLLEGE, KHARTUM.

Calvary. *What do we count them worth*?"

Why should the cry from all mission fields be one unbroken appeal for workers to come to their relief? Are we not called upon to lighten their heavy burdens? Must the kingdom always wait for men and women? Must the missionaries home on their necessary furloughs hurry back before their time has half gone, because they cannot sleep thinking of them? Shall we continue to be unable to think of them *for sleeping?* Shall we continue to go on in the old selfish way, bound up in our own selfish interest and living for our own worldly advancement and pleasure? Shall we comfortable, happy, well-dressed people, who are enjoying a free government and a Christian civilization lay the burden of the souls for whom Christ and our church are holding each of us responsible, upon the hearts and lives of those workers who have given up what we have not been willing to give up, living lives that we have not been willing to live? "What shall we render unto the Lord for all His benefits toward us?" Surely, surely the very least we can possibly do is to give our money!

Our Resources, Money, Teachers, Physicians and Prayers.

"God has as much contempt for the mites of the miser, as He has respect for the mites of the poor widow." "But the poor should no more omit giving on account of his poverty, than the illiterate his praying on account of his bad grammar." At the present rate of mission progress, the world will never be overtaken. In fact, at a time, when every condition of the field demands an advance, and every condition of the church justifies it, the decree goes forth for retrenchment. "The church of Christ with hoarded wealth that defies computation, instead of sounding the trumpet for the forward march movement, bids the drum of a worldly selfishness to beat an ignominious retreat, and we retire from position gained at a cost of blood and of treasure and of lives given up for Christ. We actually surrender our outposts and captured fortresses and allow the enemy to sweep back once more upon the territory claimed and possessed for God." How it must nearly break the heart of our Saviour as he sees this going on 1900 years after Calvary!!

There are nearly 500,000 teachers in this country and as a vacancy occurs there are scores of applicants for the place. An increasingly large number of these trained teachers are finding their way into offices and clerkships every year, waiting for a favorable opening. India, Egypt and Sudan, are not pleading in vain for teachers because there are none to send.

There are nearly 250,000 doctors in our country, or one for every 400 persons, but India has only one doctor for every 1,500,000 people—and India is better supplied than almost any other non-Christian land. The need in our land would call for about 2,500 graduates each year, to keep pace with the increase of population and take the place of the deceased or retired, but our medical schools turn out from 10,000 to 12,500 every June. Still there are districts as many as 20,000,000 in many mission lands where there is not a physician. It is not because we have no doctors to spare that missions plead in vain for their help.

It Will Not be Done if We Do Not Do It!

When we here at home love Christ as we ought, then we will have a doctor in every mission station so that anxious hearts will not have to ache and wait hours and hours for a doctor to arrive from a station half way across the district. We will then remove this awful strain from our missionaries. The cry of the millions of the women and children of Christless lands will then be heard, also. We will go to them to heal their sickness of both body and soul. It will not be done if we do not do it. This is a work that we cannot shift to the shoulders of our brothers; Christ has given it to us.

A doctor was passing a house in India not many weeks ago, from which issued cries of pain and anguish. He sent word in that he would be glad to give any medical assistance possible. The husband indignantly replied, "No, she shall die first!" The same thing occurred in Egypt not long ago when Dr. Anna Watson could not respond to a call to go to a sick woman. She sent word that the male physician who was there would gladly go; but the husband declined the offered help saying, "I would rather she would die." And they are dying every day, thousands of them are going out from darkness and suffering and despair, out into a future that they know not. Shall these millions of our sisters in Egypt, India and the Sudan of this generation—*our* generation, be reached with healing for their bodies and healing for their souls? It rests with us—the women and girls of America to answer the question.

A MOSLEM WIFE.

No doubt these appalling conditions will continue to exist until we, who call ourselves Christians, come to realize "God's inalienable ownership and man's undeniable stewardship;" until we become conscious of the fact that if we insist on saving dollars *here* it means a larger expenditure of lives *out there*; until we get up to the tenth system for every Christian and for every church, and then get beyond it to the fifth and fourth and third, when Christ's work demands that much, until there is such a spiritual revival in the home church that we like Livingstone, "will place no value on anything we have or possess, except in relation to the kingdom of Christ." Until we shall have the faith which Griffith John says "will compel us to give to God our very best of everything to be used by Him in the way that seemeth best in His sight. Such faith would secure all the workers and means required to carry on all missionary enterprises with unflagging energy and signal success."

"A sense of the blood-guiltiness for the million a month that were dying in China, was a load on the heart and a goad to the conscience of J. Hudson Taylor, and he gave himself to prayer," and dares anyone doubt God's broad seal upon his work. It was Moody who said, "There shall be one man wholly given up to God to show the world what God can do with one consecrated life," and does anyone dare place a limit upon what God did through Moody? The patriarch of Bristol seventy years ago gave himself to a life of intercession that he might prove to an unbelieving world and a half-believing church, that God is a present, living, faithful, prayer-hearing God, and who does not know how God blessed George Muller and his work?

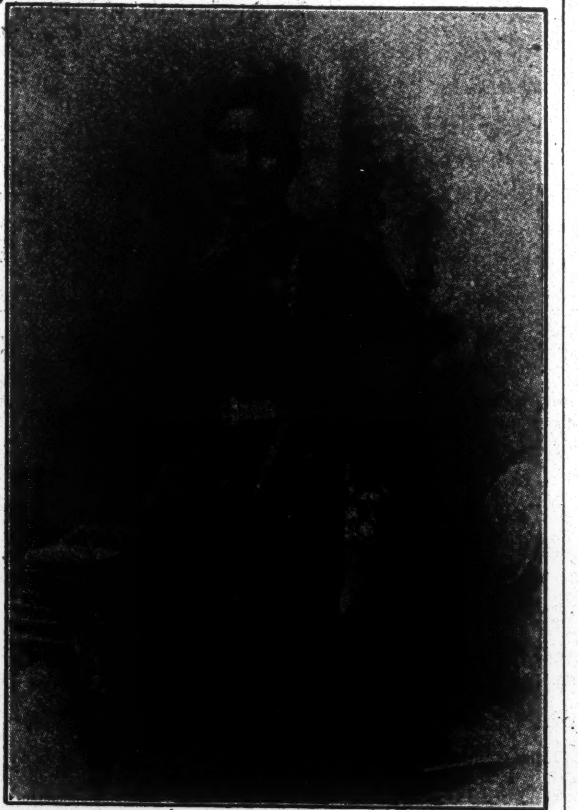
It was Titus Coan, of Hawaii, who received 13,000 people into church membership, who baptized 1,705 in one day when that great revival was going on in his field, was ordered by his Board to put down the excitement and quiet the spirit that was sweeping that island like a rushing mighty wind—It was Titus Coan who said, "But how can I put it down? I did not get it up, and I don't believe the devil would set men to praying, confessing and breaking off their sins by righteousness." How do we account for such a pentecost? It was Titus Coan who had prayed, "Lord, send me where thou wilt, only go with me; lay on me what thou wilt, only sustain me; cut any cord but that one that binds me to Thy cause, to Thy heart."

Shall We Do It?

If the church would rise to that plane, if we would give ourselves up to such intercession as Christ longs for in His children—then who doubts but that our

BEDOUIN WOMAN AND CHILD, SYRIA.

In this Bedouin woman we have the "Madonna of the Desert." Her future and that of her child depends upon the value Christians place upon the lives of such neglected ones)



EDITOR OF "THE INDIAN LADIES' MAGAZINE."

A striking contrast to the companion picture—Mrs. Samuel Satthianadhan, editor of "The Indian Ladies' Magazine," is a Christian. highly educated, and has the B. A. and M. A. degrees from Madras University.

little denomination few in numbers, could change the thought and the life of the 16,000,000 in our three fields? "Foreign missions are indeed sublime in their audacity." John R. Mott says, "The history of missions is the history of prayer," Robert E. Speer says, "Deeper than the need for men, deeper than the need for money, aye, deep down at the bottom of our spiritless lives is the need for the forgotten secret of prevailing world-wide prayer." Amy W. Carmichael says, "Searcher of hearts, turn thy search light upon us. Are we giving, going, praying, till it hurts. Are we praying, yes agonizing in prayer? Or is prayer but a pleasant exercise, a holy relief for our feelings?"

We have entered upon the latter half of the first century of women's work with a Board fully equipped for the most efficient service. The opportunity is such that tremenduous has come to be the trite adjective used to express it. There are actually thousands of young women in the United Presbyterian Church thoroughly qualified for the work. There is plenty of money for everything which United Presbyterians really want:—our homes are as good as the best; our furs and our jewels will pass muster in any assemblage; our well-to-do have as many of the luxuries as the people of the world; our poor spend as much perhaps in proportion as our rich for unnecessary things; sacrificing is not the rule in the home church—it is the rarest exception. But sacrificing *is* the rule among our missionaries and the members of our church in foreign lands. A luxury there is the rare exception.

We Need to Pray.

There seems to be an abundance of everything necessary to enable us to meet our responsibilities, but consecration and prayer. We need the prayer spirit that will pray workers into the field, pray money into God's channels, pray away *luxuries* from our persons, homes and churches until we have prayed the *necessities* into Christ's work. We could pray the debt off of our property in mission lands; we could pray mortgages off missionaries' homes; we could pray proper equipment for the work into existence, we could pray the schools and churches open again that have been closed; we could pray the 180 workers into India and the other 180 into Egypt, and the necessary number into the Sudan. Christ is able and willing to do His part *this year*, if we will but do ours. How He must yearn for us to put Him to the test! How long must He wait?

"The restless millions wait the light
Whose dawning maketh all things new;
Christ also waits; but men are slow and
late.
Have we done what we could?
Have I?
Have you?

"Nothing less than a Church tremendously in earnest can evangelize the non-Christian world. It will take the whole church to evangelize the whole world. The present beggarly standard of Christian living and Christian giving *must* be raised. Foreign Missions *must* take the central place in the life of the individual of the church. Every member of every Church *must* be taught that he or she is a member of a world-wide society whose main object is the evangelization of the world!—C. M. I.

Reflex Benefits to Women Engaged in Christian Missions.

Also Changes in Church Life in America, Through Women's Organized Mission Work.

MRS. ROBERT A. EVANS, SUPERIOR, NEBRASKA.

NO woman, whether she be an actual laborer in a Home or Foreign Missionary field, or a contributor to the work in money and prayers, will be either of these without having become interested in the cause of Missions. And to become interested, she must have acquired no small amount of information concerning the need of missionary work, and our duty in supplying this need. Hence, whether, particularly as a contributor, she realizes it or not, she has received a more or less liberal education, that she would not receive otherwise.

She may have been blest with a Christian home where from childhood she has not only heard, but has had opportunity to read of missionary work as an obligatory command of Christ to his followers; and that to engage in such work is most commendable. Or, failing in this, she may have had this knowledge imparted to and impressed upon her by a faithful pastor or Sabbath School teacher. Or, if not received earlier in life, she may have graciously accepted the invitation of a friend (which so many, alas! refuse) to attend the meetings of the Women's Missionary Society, and there found fruitful themes for study, of which she had been before almost or wholly ignorant. In whatever way this education be begun, the Missionary Society and Mission study classes furnish ample opportunity to carry it on,—that is, provided we attend with an earnest desire to get good out of it, and not simply, like children, to be entertained.

In these days of multiple lines and departments of education, many a woman who prides herself on her comprehensive study of music, her complete knowledge of art, her exhaustive courses in literature or history, or perhaps has specialized in the science or languages, considers us who "specialize" in Mission study hopelessly narrow. And yet she probably would not know whether "Telugu work," as Mrs. Montgomery says in her book this year, "meant a new kind of embroidery or a recent book;" never dreaming that it means self-sacrificing labor for the salvation of the souls of the Telugu people. Far from narrowness, it is a great breadth of education that we have before we engage at all effectively in Christian missions.

Another reflex benefit which has come in a greater or less degree to workers in Women's Missionary Societies is the training in business methods, thus developing business talent in the raising and care of funds, the acquiring of more or less knowledge of parliamentary law, also the bringing out of self-reliance and executive ability; thus educating in these lines as thoroughly as the majority of Women's Clubs.

Says another writer, "Missions began in prayer, are sustained in prayer, and will spread only as those who love them unite in a fellowship of hearts to advance upon their knees." Effort to engage in Christian missions without prayer will be utterly futile. Many earnest consecrated women could testify to the great blessings which come to their own souls as they have regularly, perseveringly remembered at the throne of grace this and that missionary, perhaps a special station or district of a certain mission field—the different workers in it; if it be a foreign land, beseeching that those who are convinced of the falsity of their old religions may have the courage to take up and profess the new—that they may be protected from the persecution that may follow, and strengthened against temptation amid the awful vices which have always surrounded them. As we make such specific requests, we will be drawn very close to our listening Heavenly Father. And greater, deeper, reflex benefits than words can tell will come to us.

If, however, these words of human authority should be doubted by any, we fall back for proof of the reflex benefits on the divine declaration, "It is more blessed to give than to receive." What finer opportunity to prove the truth of this statement than has been given by the engaging of women in Christian mission work in the past fifty years, whether they be the actual laborers, or those who give and pray. Almost the same truth has been humanly expressed in these words, "We love those whom we help, more than those who help us."

While we have not reached the climax of our activity or ability in these lines, but rather have made only a good beginning, still we have the blessed consciousness of having aided in pointing out to lost souls, either at home or abroad, the way of salvation—of sending, or perhaps carrying, to them the news of the gospel.

As to changes in church life due to women's organized mission work, it is somewhat difficult to make positive or unqualified statements. But we believe that the increased liberality which has shown itself along all lines in the church during the past twenty-five or thirty years has been largely the result of the continuous agitation on giving which has been one of the main features of every Woman's Missionary Society. When Women's Boards were first suggested as separate organizations, the cry was raised—and it was the expression of an honest fear—that they would simply take away a part of the contributions from the regular Boards of the church,—robbing Peter to pay Paulina, as Mrs. Montgomery expresses it. But the very opposite proved true. Instead of any decrease, the regular Boards showed a slow but steady increase, while the funds coming in to the Woman's Board have been an ever-growing stream.

In the Laymen's Conventions which have been held in the centers of the country's population the past two winters, the principle of each individual church member contributing *something* has been emphasized, and wisely so. And where had this idea its inception, if not in the work of the women who, from the very beginning of their Missionary Societies, had solicited the penny or two cents or dime a week from every one; thus getting away from the idea that the

MENNA,
One of 12 freed slaves brought from Sudan to the Cairo school, Mohammedans. all baptized and christianized. Doesn't it pay to send the gospel to the Sudan?

head of the family should give for all the members thereof.

Another change in church life to which we believe woman's oragnized work has contributed, is the spirit of Christian unity. The beginnings and growth of this work were practically simultaneous in several denominations, and naturally the workers were drawn to each other by their common interests. Denominational differences were not emphasized, but each found that all were working for the great object of saving souls, and they co-operated to this end. In the later days of mission study and wider missionary reading, each of us learns of the great good being accomplished by other denominations as well as our own, and thus we are afforded a new stimulus. The same effect has permeated the church as a whole.

The organization of Children's Mission Bands, Junior and Young Ladies' Missionary Societies, the taking up of Missionary topics regularly in Young People's Societies, and largely the Mission Study classes which in the past few years have become blessedly numerous among young and old,—all these may be legitimately said to be the fruits of women's organized work in the church.

And while we would not claim the credit for the "Men's Movement," yet they themselves declare that the great work accomplished by the women of the church has spurred them on to similar undertakings. One speaker in a recent convention, referring to missionary work, admonished his brothers thus, "Go to thy *aunt*, thou sluggard, and be wise."

Lastly, who fifty years ago—nay, even ten years ago—would have conceived of the women of the various denominations holding such a splendid series of conventions from ocean to ocean as has been done in the past six months? Yet this is no culmination of Woman's work, no climax—only a new method, celebrating this Jubilee year. As we begin a second fifty years of organized work, may our advance be as rapid in accomplishing the work of the Master, as our privileges have been great in preparing for it.

Opium the Supreme Hindrance to Missionary Work in China.

BY FLORENCE M. REID.

THE disappointments in missionary work from this cause are innumerable. Let me mention a few of those I have heard of in the two months I have been here:

The daughter of the chief magistrate, an intelligent, well educated, and broad minded woman, was greatly interested in Christianity, and two years ago seemed very near to the kingdom; but the opium pipe was occasionally used, and the habit has grown though still only used in what would be called "the strictest moderation," and now she does not care to see us, and has lost all interest in spiritual things.

A well-to-do tradesman's wife was the first woman in the city to profess conversion and ask for baptism. The Chinese church never admits an opium smoker, however small the quantity used, so she came to the Refuge, and broke off the habit, as a preliminary to entering the church. But her husband died, and she solaced her grief with a *little* opium, and now, though she still comes frequently to the services, it is pitiful to see her. The heavy lustreless eyes, sunken cheeks, sallow complexion, untidy dress, and dull listless manner, all proclaim the power of the drug. She *stands* to talk to us, for as soon as she sits down her eyes close, and she falls into a kind of stupor, from which she rouses herself occasionally, only to sink back as soon as the brief stimulus is over.

Last month she did not come for a fortnight, so on the second Sabbath afternoon we went to see what had become of her, and found her lying apparently unconscious on the k'ang (the brick bed of North China.) Her son said she had been lying thus for over twenty-four hours, and he did not know when she would wake. We spoke loudly to her, and she tried to raise herself, but she could neither understand nor answer, and we came away feeling that nothing short of Divine power could break such a chain. She talks sometimes of coming to break it off again,—"hsia yin," meaning "put down the craving," is the expressive term used, but her will power seems gone, and she is the helpless slave of the enemy of souls.

One day, soon after our arrival, the lady who helps with the medical work was called to a case in the city. On her return she said, "Who do you think it was sent for me? You remember that bright, healthy country-woman who was baby's wet nurse before you went home, and who so loved to hear the Gopsel! She and her hubsand have left their country home because they could not get opium in the village, and now they are living in one wretched little room in the city, and starving themselves to buy opium." "What has become of her child?" "I don't know; probably sold for opium!" A fortnight later she died—the effect of opium on a weakened heart and ill-nourished body.

And so it goes on! "Where is So-and-So, who was such a promising enquirer when we left?" "Taken to opium!" "What has become of that carpenter who did such admirable work after breaking off opium?" "Gone back to it again."

There is a sorrowful monotony about the responses to such enquiries that makes me dread to hear the question put. Frequently the information comes unsought. "That man is such a good tailor; he used to be employed by all the officials, but—." No need to tell even a newcomer that he takes opium; the worn, sallow face and trembling hands tell their own tale. He came regularly to the services for over a year, and we had bright hopes of him, but he never comes now." No! Christianity and opium are utterly incompatible! What then about the people who grow, manufacture, and export opium? Can *they* be *Christians*?

Just one more of the cases which continually surround us, thrusting themselves on our notice, so that we cannot be ignorant of them if we would.

This afternoon, at a cottage meeting in the city, the women were very inattentive, for something was going on in a room at the further side of the courtyard. "Where is Mrs. Li?" "She cannot come; she has important business." Important it certainly seemed to be, for two men came from the Yamen bringing a scarlet document with official seals, and handed it in with much ceremony. A poorly clad woman stood at the door, holding on her breast a beautiful little boy about two years old, whose chubby arms were clasped about her neck. Her eyes were red with weeping, and her bosom still heaved with sobs. Presently out of the house came a degraded, sullen-looking man, bearing on his shoulders a great load of copper coins. "Come, and be quick about it!" he said fiercely to the weeping woman. The mistress of the house with cakes and sweets coaxed the child from his mother's arms to her own and quickly took him inside, while the mother reluctantly followed the man with the money.

"What does it all mean? we asked. "Oh, you know Mrs Li has no child, so she has bought that little boy for 16,000 cash (about 32s.) to be her own son. The boy's father wanted money for opium, so he has sold him to Mrs. Li, and the papers have been signed and the money paid this afternoon." "The mother seemed very sad at parting with him." "Yes! she has been weeping all day; but what can she do? He *will* have the *'foreign dirt'* and he had nothing else to sell."

Christian English mothers! are the sorrows of your Chinese sisters nothing to you? Will you not help to make the evil known that it may be put an end to?

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayeth, behold, we knew it not; doth not He that pondereth the heart consider it? And He that keepeth the soul, doth not He know it? And shall not He render to every man according to his works?"

Progress of China's Struggle Against British Opium Treaties.

BY REV. W. F. CRAFTS, D. D.
WASHINGTON, D. C.

In order to appreciate the wonderful anti-opium movement in China, it is necessary to keep in mind the preliminary steps back to its inception in 1903, on the 31st day of May, when the American missionaries in the Philippines appealed by cablegram to the International Reform Bureau, to save them from the opium monopoly that day agreed upon in second reading by the Philippine American Government, which they desired to have over-ruled by the President of the United States, through an expression of public sentiment marshalled by the Bureau. The opium monopoly was thus defeated, and an Opium Commission was sent out the same year to investigate methods of opium restriction in Asia. Prohibition similar to that of Japan was recommended as the only effective method of restricting the evil.

In 1905, through the initiative of the Bureau, opium prohibition was attached as an amendment to the Philippine tariff, to take effect in 1908. In the meantime the Opium Commission made its report, which was just in time to be quoted in the British parliament in 1906, playing a manifestly decisive part in the vote to "request" the Govermnment to "bring the Indo Chinese opium traffic to a speedy close." Encouraged by this action, the Chinese Government ordered the closing of opium dens in six months, and the gradual extermination of the whole traffic in ten years, during which the British Government agreed to reduce the exportation of opium from India to China at the rate of one tenth a year.

But the Chinese people entered into the reform with such enthusiasm that it was admitted by the British Embassy in 1910, that Chinese opium had been largely cut off in the course of three years, and a much larger success would have been achieved, but for the fact that British merchants used the British opium treaties as a shield whenever the reform threatened to affect British profits—their products greatly increasing in value as the Chinese product decreased in quantity.

The Christian people of Great Britian and the British Empire, feeling this reproach, in 1910 pressed the Government hard to abrogate the treaties. Distinguished delegates from many lands at the World Missionary Conference at Edinburgh signed an impressive petition to the same effect. Encouraged by this world-wide sympathy, and especially by the direct efforts of the International Reform Bureau's Oriental Secretary, at Tientsin, Rev. E. W. Thwing, the new Chinese Parliament, on December 1st, 1910, enacted prohibition of opium, to take effect in one year—subject, no doubt, to imperial approval.

The Parliament also inaugurated a nation-wide petition to the British Government to abrogate the opium treaties, at the same time warning the Chinese Government not to enter into a proposed new agreement to extend permission for the British traffic through seven more deadly years, when the Chinese were all ready for its immediate suppression. This is the point of peril, calling for instant action all over the] world, to prevent the Chinese Government, hard pressed by the revenue interests of the British Government, and perhaps by its own needs of revenue also, from consenting to a seven years prolongation of this deadly traffic.

Federation: Its Benefits and Powers.

BY MRS. MARY CLOKEY PORTER, ALLEGHENY, PA.

(Prepared for the Conference on Old Problems and New Solutions, at New York Jubilee, March 29, 1911, and published by request.)

IN studying the history of the Christian Church all down along the ages, we find that never have God's people enjoyed such close fellowship and cordial co-operation in their work, as at the present time. Why is it? It is because to-day the spirit of Christian unity pervades every department of church life. This spirit is in the very air we breathe—a spirit that manifests itself in all kinds of union organizations and interdenominational conferences in the home and foreign fields; it is the spirit that has directed this entire Jubilee movement from its inception.

Do the women of America realize what it means to womanhood to live in this golden age of the Christian church? If so, they cannot but wonder how they can praise God enough through-out all eternity for the Gospel privileges He has bestowed upon them.

Contrast for a moment the present condition of the church with that of a century ago. Then the soldiers of Christ the King were dwelling in hostile camps, instead of unitedly warring against evil—the one common foe— they were arrayed against one another. Pulpit and pew seemed to agree in interpreting Christ's command, "Go, preach the Gospel to every creature," to be, "Go, preach your own denominational creed to every creature, and *make* him accept it."

"Zeal without knowledge" seems to have possessed the church of that age! Later on, Christians of different denominations began to tolerate one another, but it was a kind of "passing by on the other side," under the "let alone" policy, with scarce a nod of recognition and without the true spirit of the good Samaritan.

Still later on the churches gradually came to have a more kindly feeling toward each other, when Christian comity came to the front and demanded recognition. For a time, the subject rode on the topmost wave, in discussions in church courts. Even the timid women in that day gave this new topic a prominent place on their missionary programs.

But oh!—how narrow are the principles of Christian comity in comparison with Church Federation, the one subject uppermost in the minds and hearts of many of God's people to-day. Does not the very name Church Federation give promise of a speedy answer to Christ's prayer—"That they may all be one, as thou Father art in me, and I in thee that they may also be one in us."

During the past six months through the wonderful Jubilee movement, the Christian women of America have been making history that should tell for righteousness all down along the coming years; history that should influence future generations in every land where Christ's name is known. However, to accomplish this high aim the history must not end with this closing Jubilee. It must be a continued story with new chapters added year by year.

If this great Jubilee movement has come to the kingdom for such a time as this, merely to bring large numbers of women together to hear fine addresses, to sup together and to bring their united offerings to lay upon God's altars, we may well ask—Is it worth while? Is it worth all the thought and time and strength and means given to it?

Grand as it has been in itself, uplifting as it has been to thousands of women, if the effort is to have no future, is it worth while? "*It must not end, here*" says our honored leader, Mrs. Peabody. "*It must not end with this New York Jubilee,*" says our wise instructor, Mrs. Montgomery. But what say the multitude? Do they want this great movement to end here? No! a thousand times no!—say the women all over our land. Listen!

Do you not hear the voices of the mighty host of interested women eagerly asking,

—What Next?

From the Pacific coast on the West to the Atlantic coast on the East, they are anxiously awaiting marching orders from their leaders. Are all who sit here in council ready to join hands and hearts with them, and go forward under one banner, with one captain, one faith, one hope, and with the one great aim—to help bring the whole world to a knowledge of Christ as its Saviour and King? Is not the present a most opportune time to adopt federation of our forces? Can there be any better?

Some may ask, what would the federation of our missionary forces mean? It would mean one united effort to extend Christ's kingdom. It would be a declaration to the world, that while we may differ, as denominations, in our theories and policies, and while we may not fully agree as to the teaching of some minor points of Scripture, *we are all one* in our acceptance of Christ as the Saviour of the world—in our love for Him and in our loyalty to Him as the King of kings and Lord of lords.

Such federation would in no way involve any compromise of personal convictions, or lessen in the least our denominational zeal and enthusiasm. But it would give enlarged opportunities for gaining a more intelligent knowledge of the world wide subject of missions; a wiser economy in financing our work and a real heart joy in the sweet fellowship, such a union would afford.

Would it not also help us all to more fully obey Christ's command, "Lift up your eyes, and look upon the fields for they are white already to harvest" John 4:35. Is not Christ saying; Christian women, lift up your eyes from your own narrow denominational fields and look out over the world's great harvest fields, and bid the laborers therein "God speed." In such a spirit could we not more fervently, "pray the Lord of the harvest that he send forth more laborers into His harvest."

A Strong Power.

What a strong power would the federation of missionary societies be in establishing and maintaining union missionary societies, union prayer circles, interdenominational mission study classes, summer conferences, and missionary institutes, and in giving moral support to work along charitable, philanthropic, temperance, evangelistic and social lines, all of which need united Christian efforts.

Might not the federation of our societies prove to be the lever we most need to lift us all up to a higher plane of living, of knowing, of praying, of serving, of giving?

This whole Jubilee movement has been a revelation of what Christian women can do, when they have a mind to work. The important question now is, how can we utilize all we have heard and seen and felt during these past Jubilee weeks and apply it to the indifferent individual women in our own congregations, and bring them into the front ranks of workers for the Master. Surely the movement will fall far short of fulfilling its divine mission, if we are content with merely having the pages of our missionary magazines filled with finely prepared and glowing reports, and have echoes of eloquent addresses carried down to our societies and stop there.

To give permanent value to the movement we must encourage the spirit of unity; we must keep the enthusiasm kindled to a white heat; we must intensify and meet the growing demand for more knowledge concerning missions, until every Christian woman in our communities shall do her full part in obeying Christ's command, "Go tell—that I am risen." Do you not hear Christ saying anew—"Remember ye are the light of the world."

As we go down from this high mount of privilege, let us no longer be contented to shine as tapers or dim candles in this evil world, but with our Jubilee torches lighted by the Holy Spirit, so let our lights shine forth until others seeing our good works and our united efforts, "will glorify our Father which is in heaven."

The Fakir as I See Him in India.

BY MARIA WHITE M. D., MEMORIAL HOSPITAL, SIALKOT, INDIA.

I ONCE read of a great poet who visited Niagara Falls for the purpose of writing a poem that would impress the world with the grandeur of that great work of nature, but after spending six months in consideration of the Falls, he only wrote, "Niagara Falls is Niagara Falls, and there is nothing in the world to compare with them." Like this poet I can only say of the Fakir of India, that a Fakir of India is a Fakir of India, and there is no place else on earth that he can be found.

Fakirs may be divided into three classes: First, those who are too lazy to earn their living by work, assume the dress of the Fakir and go begging from door to door, demanding gifts and failing to receive them, calling down on the heads of those refusing, curses which will cause the very flesh to creep. They will curse their homes, their children, their business and everything connected with them. No wonder that these poor, superstitious creatures will take the last morsel of food from their children's mouths rather than to incur the anger of these terrible creatures. I have been cursed, yes, often. I am sure my hair would have stood on end could it have become loosened from its mooring, but I devised a plan to free my hospital from their annoyance.

I live in the Memorial Hospital and when one pays us a visit I sweetly tell them that the Hospital only gives away *physics*, and kindly offer them a handful of *Epsom salts*. I wish you could see them run, and their indignation, but they do not dare curse a doctor who offers them medicine, as their superstition leads them to believe that physicians have unlimited power to bring down vengeance upon them.

The second class of Fakirs are those who live by the temples of their gods, and care for them. Poor gods! how busy the Fakirs are kept during the long, hot summer days, watching over them that their rest may not be disturbed, brushing away the flies with an elks tail, lest by angering them they may bring upon themselves their wrath in case their rest should be disturbed. And when the hour of worship comes, a racket of bells and blowing of horns accompanied with the most distressing music is resorted to, in order to wake up these pieces of stone and plaster. No wonder that Elijah, the prophet, taunted the priests of Baal with the words, "Cry aloud, for he is a god; perhaps he is sleeping."

Many offerings are brought to these shrines at the hour of worship, food, money and valuable jewels. The requests are made for exemption from diseases, blessings on weddings, on business, etc., but the most frequent request is that of the childless wife who comes weeping with her offerings and often goes away comforted, and in due time her home is blessed with a little one. Why should it not be? These idols are not opposed to natural means, and with a healthy woman and the aid of a fakir, why should she not be made happy? The two classes of fakirs referred to are in my mind the most detestable and most filthy of human beings. Clad as all the fakirs are, in a tan colored scarf, sometimes carried in one hand and often thrown carelessly across one shoulder, but never concealing the form, carrying in their hands the native pipe with a pair of tongs for the purpose of placing coals in it, they live on the best of the food of the homes and of the temples, and horde the money offered to the idols.

But there is a third class of fakirs which has always torn at my heart. These are soul-hungry mortals, groping in the darkness for that which they can never find; souls torturing the body, sacrificing their lives and all that they hold dear on earth, that they may obtain a place in the kingdom of Heaven and satisfy his longings in this world. As I write a picture rises before me of a Sutta tomb or temple just outside the yard of the mission high school.

A Sutta tomb is a small temple erected over the place where the life of a young widow has gone out on the funeral pile of her husband. These tombs are usually built five or six feet at the base, leaving a space or a small room in the center of two or three feet, the tomb tapering up for a distance of about six feet. One door enters the small room and, if the husband has been a man of special importance in India, it is a place where pilgrims may come to worship. A small door on one side enters this room in the temple, while the other three sides are of solid-brick wall. For some thirty years a fakir had occupied this little room in the tomb referred to, without clothing, without bedding or ventilation. He sat there in one position, his knees drawn closely to his chin, his right hand hanging by his side until the finger tips touched the floor, the muscles having become so tense as to make it impossible for him to raise it. Body smeared with dirt and filth, hair hanging to the floor, matted together with dirt, body wasted to a mere skeleton, never appearing in the light of day, except once about the hour of worship, when he would drag his miserable body forth to partake of the coarse food and some dirty water that was set by the tomb by a Brahmin.

One day I was told that this fakir was dead, and how my heart leaped in thankfulness that I would never more have to look upon such a miserable object. But my joy lasted only for a moment as I realized that the soul, hungering for the bread of life, had gone out into utter darkness. And yet the gospel had been sounded in his ears almost daily.

Perhaps there is no book that would give a better idea of what these poor followers of a Buddhist religion will endure, that they may satisfy their soul hunger, than the life of Pandita Ramabi, as she tells of how she with her parents and brother wandered from shrine to shrine, often building fires around them even in the most extreme heat of the tropical sun and sitting for days surrounded by these that they might appease the anger of their god, or standing in the cold water during the winter period to their necks the whole night through, believing that by so doing they would obtain instant admission into the heavenly land.

The possibilities of missions are hindered from realization, not by a lack of numbers, or of money, or of facilities in the possession of the Lord's people; but by sheer apathy and lethargy. Practically the project of a world's evangelization has never gript the modern church. A few are interested; a very few on fire, but the great majority neither know nor care much about the work, and shirk both self-denying and giving and personal co-operation. Nothing short of a wide spread and deep reaching revolution, wrought by God's spirit, can so upturn the present life of the great body of disciples as to enlist them in the grandest and most divine enterprise ever entrusted to man. *And the only hope of such a revolution is united believing prayer.—Missionary Review.*

A GROUP OF MOHAMMEDAN FAKIRS

A GROUP OF INDIA FAKIRS, EACH ONE SURROUNDED BY FIVE FIRES, DURING THE HEATED TERM OF THE YEAR.

HEATHENISM AS IT IS IN INDIA.

DEDICATION OF NILE BOAT "ALLEGHENY."

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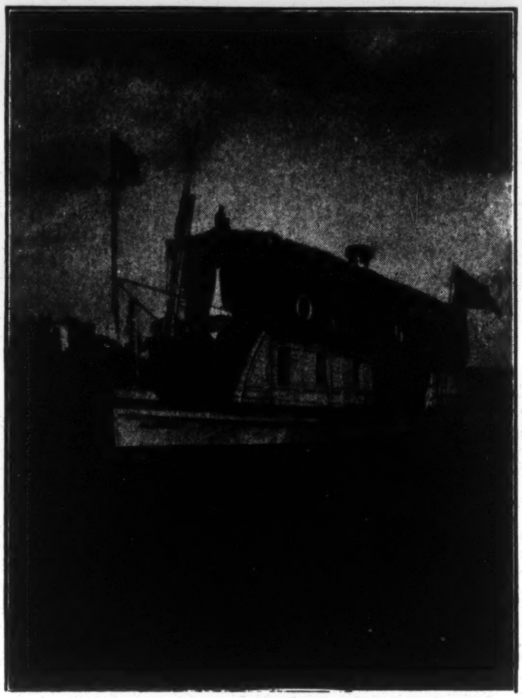
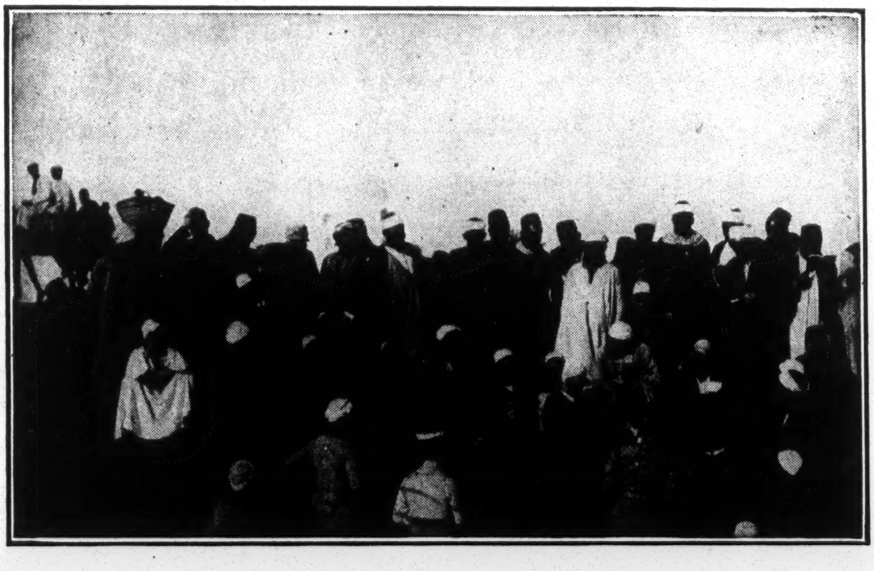


DELTA MISSION BOAT "ALLEGHENY"
Taken by C. H. Nabers, Jan. 14, 1911, on the day it was dedicated. The members of the Delta Boat Committee on lower forward deck,

Many will be glad to learn of the formal setting aside of the new Nile boat to its important mission in the Nile Delta, which took place on Saturday, January 14, 1911. Doubtless you already known that the Men's League of Allegheny Presbytery has undertaken to raise the sum of money which has made possible the purchase of this boat. For this reason the boat bears, newly painted upon its prow, the name "Allegheny."

It is about 74 feet long, almost 12 feet wide, and draws about four feet of water, It is fitted with two compound condensing engines of twelve horse power each. It has a deck 60 feet long, suitable for meetings, has dining-room, kitchen and bath-room, and sleeping accommodations for six persons The boat can easily be run in the canals even in summer and on the river during most of the year. I is proposed to secure a barge to tow with the boat to serve for the clinic and for the doctor's office. Great thanks are due to those in America who have made possible the purchase of the "Allegheny," and to all those, whether in Egypt or America, who have worked and prayed until the result was assured.—Extract from UNITED PRESBYTERIAN, February 16, 1911.

☞Keep the "Allegheny" in sight as it traverses the waterways of the Delta on its beneficent errand.☜



MRS. HART AND MRS. POLLOCK DISTRIBUTING TRACTS ON THE FIRST TRIAL TRIP OF THE "ALLEGHENY."

The Woman's National Foreign Missionary Jubilee.

1860----1910

BY MRS. JOHN A. SHAW, NEW YORK CITY.

The Lord giveth the word. The women that publish the tidings are a great host. Ps. 68:11.

THE Jubilee meetings have been making their splendid way from the Pacific, to the Atlantic coast. Starting in Oakland, California and sweeping eastward through thirty principal cities, arousing enthusiasm, increasing devotion, a deepening of the prayer life in individual Christians, and awakening new interest in Foreign Missions, it reached New York City at flood-tide.

Christian womanhood has caught a larger vision of the glorious privileges, and opportunities opened up for richer, fuller service.

The culmination of all the Jubilee meetings, was the splendid gathering of women in our Metropolis, March 27-30, 1911.

This city was chosen for the final celebration, as it was here, in 1860,—the Women's Union Missionary Society,—the first corporate organization of women's endeavor in this country was formed. Its founder, Mrs. Thomas C. Doremus, an elect-lady of rare gifts and large wealth, was stirred by the Holy Spirit and caught a vision of the pitiful condition of the millions of women in heathen lands, and sought to help them by prayer gifts, and by sending the Gospel of the grace of Jesus.

The two leaders and speakers of the great movement, Mrs. Henry W. Peabody, of Boston; Mrs. Helen Barrett Montgomery, of Rochester,—women of rare personality and power, were used mightily of God in awakening our women to their glorious privileges, and world wide responsibilities. We praise God, for the blessings which we received in having part in this great spirit-filled movement.

There was a committee of 400 women, representing ten denominations, with Mrs. Samuel J. Broadwell, president of the Women's Union Missionary Society as chairman, and Mrs. DeWitt Knox, as general secretary. The vast preparations necessary for all these meetings made us realize fully, the need of God's help and guidance. The spirit of prayer and unity, pervaded all the preparatory meetings, and is the secret of success. The Lord favored us with beautiful weather. Forty drawing room meetings were held.

Monday morning, March 27th was spent waiting upon God in prayer. In the afternoon the Pageant of Missions was given in the Metropolitan opera house, by a committee of seventy-five young women, assisted by an orchestra of sixty-six players and the choir of the Musical Art Society, Frank Damrosch, director.

The Pageant opened with a processional of women of all nations, who one hundred years ago had not heard the first note of the song of redemption. Women of China with bound feet, wives and widows of India, black-veiled Moslem women, Buddhists, from Burmah and Siam: Japanese, Turkish, Korean and African women, all marched steadily on with no hope on earth or in heaven. It was a sad picture, a suggestion of the millions, who even yet, are untouched by the light of Jesus. Over 4000 attended the Pageant, many standing and a multitude could not get tickets.

Tuesday morning and afternoon there were large gatherings of women in the Fifth Ave. Presbyterian Church. We listened to some of the Missionary pioneers, from many lands. One of them a dear old lady of ninety-one years, with a voice like a trumpet, was Mrs. Butler, of India, forty-five years in His service.

In the chapel of the church were the literature exhibits of the different denominations. Some remarked that the United Presbyterian display was the best of all. We are indebted to our Thank offering secretary, Mrs. Mary Clokey Porter, and Mrs. Wm. S. Cook, members of the Women's Board, for the literature and pictures of our work, missionaries and schools.

Tuesday evening in Carnegie hall there was an "Evening With Authors" of text books used by the united study of mission committees. We heard thrilling messages from Dr. Arthur Smith, of China, Dr. Wm. Elliot Griffis, Mrs. Helen Barrett Montgomery, Mr. and Mrs. F. E. Clark, Robert E. Speer and others. Three thousand were present. Wednesday morning meetings in Fifth Ave. Presbyterian church and simultaneous meeting at Calvary Baptist church, on "Problem's and New Solutions."

At 1 o'clock six thousand women came together at luncheon, at Hotels' Astor, Belvidere, Waldorf Astoria, Plaza. We listened to many sad, but true stories of life in the dark lands, and earnest appeals for more laborers, more prayers, larger gifts. It was planned to hold the denominational rallies Thursday morning in the different churches.

Our United Presbyterian Rally was held in Washington Heights Church, corner 172nd St. and Audubon Ave., Dr. J. L. Hervey, Pastor. We had a good attendance when one considers the distance that separates our churches. There was a good delegation from Jersey City Presbyterial, Mrs. D. S. Crawford of Washington Heights, presided. Mrs. Knipe, of Newark, led the devotional exercises, leading our thoughts along the line of self-sacrifice. We were pleased to have with us Mrs. Mary Clokey Porter, and Mrs. Wm. S. Cook, of our Women's Board. Mrs. Cook presented the new mountain work, at Frenchburg, Kentucky. As she pictured to us the great need, the transformation wrought in some lives by the power of the Gospel of Jesus, it awakened in our hearts an interest and longing to help these mountaineers.

Mrs. Porter in her forceful and enthusiastic way, brought to us echoes from the *Pittsburg Jubilee*, and the amount contributed by our United Presbyterian women. She spoke also of the pledges and "Jubilee Fund," the privilege of each woman having part; she emphasized the importance of study of missions, for without knowledge, we cannot pray intelligently or give in the way that shall count the most for Him. The response was good, ten or eleven life memberships, with pledges and gifts, from New Jersey and New York Presbyterials, amounting to one thousand dollars. Two of our young people dedicated themselves to the foreign field: Ralph Randles Stewart, of Washington Heights, and Elizabeth Lois Knipe, of Newark, N. J.

In the afternoon the Fifth Ave. Presbyterian church was crowded with women. The meeting was presided over by Mrs. Montgomery. There were greetings from many women, who had charge of the various Jubilee meetings,—even from the Pacific coast.

Mrs. Mary Clokey Porter gave a splendid report of the Pittsburg Jubilee, she mentioned the large sum contributed, —$97,000,—nearly $45,000 of which was pledged by our United Presbyterian women. She also addressed another meeting in Calvary Baptist church. Thursday evening's "Mass Meeting" was the climax. Carnegie Music Hall and five of the largest churches were filled to overflowing with enthusiastic crowds. We listened to two magnificent addresses by Dr. Arthur H. Smith, of China, and Mrs. Helen Barrett Montgomery. Dr. Smith said,—"What has been performed in the past is but a trumpet call to greater things in the future. Women of to-day, privileged in education, in development, and in out-look, will accomplish far more, than was possible for those who have gone before.

These Jubilee meetings have drawn the women of different denominations, closer together and brought nearer the fulfillment of our Saviour's prayer, "That they all may be one: that the World may believe."

"God is working His purpose out
As year succeeds to year;
God is working His purpose out,
And the time is drawing near.
Nearer, and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the knowledge of God
As the waters cover the sea."

Foreign Missionary Correspondence.

Egypt.

Cairo, Egypt,
March 7th, 1911.

We have just heard that we are not to see the "Board ladies" for nearly a month yet. We had so hoped that they would be here in time for at least a part of the meeting of the Association. Association meets generally just after the meeting of the Synod, which saves a double trip and expense. Synod met this year March 1st and is supposed to be in session a week or ten days. There was some talk of putting off the meeting, but it would have been so much extra expense. It is now called for the 13th.

It would have also interfered with the classes in the Seminary. They always have vacation during the Synod and Association. But to have the classes begin for only a week or ten days could hardly be. The unmarried men go to their homes and they would either have to come back for the few days, or miss the lessons.

Dr. J. R. Mott is in Cairo just now. We heard that he visited at the El-Azher and had a long talk with the head Shiekh. He also called on H. H. the Khedive. We have heard nothing of either conversation. We have just heard that Mrs. Flora Belle Patterson Rosenbaum, and her sister are arriving for a visit of a few days. I heard yesterday that there was not an empty bed in Cairo.

I tried to put a poor woman into the Deaconess hospital yesterday and get her cured, but there was not an empty bed there. They took four new patients into the hospital at Tanta on Saturday. There has been several deaths among the tenements this season. The husband of an English and Catholic woman died. He was an American and she wanted an American funeral, so he was buried in our cemetery, Mr. McClanahan officiated. She had a stone placed at the grave and on it with the name, age etc, "Gone but not forgotten by his sorrowing little wife, Ethel."

A Cottage Prayer Meeting in Cairo.

It was the usual Tuesday meeting in the Boolac quarters. When we went in there were women sitting all around the room, some on divans, and some on chairs. Then others came in and either squatted on the floor or stood, Three of them were wives of the students, two of them were Bible women. There were twenty-six in all. The subject was the 11 th chapter of Luke.

The Bible woman Buckhtea began after singing and prayer and made very good remarks, others followed and then Miss Thompson closed with some remarks, singing and the Lord's prayer.

It was a pleasure to see these women come in and spend this hour, in this way serving God. May the prayers offered be heard and a blessing rest upon God's word so read and explained. The subject of some of the prayers were for the Synod in session and the meetings which are to be held by Dr. J. R. Mott this week. It seems to me that prayers here are more earnest than they used to be. Are yours?

One of the our native pastors was calling a few days ago, Rev. Faraz Bustaros. He says there are one hundred and twenty women members of his congregation at Nezlet Kuman, and only sixty men. For a time there seemed not enough men who were capable, to form a session. They appointed a committee of women. One time when Dr. Harvey was there a man applied for church membership, but the women and especially *his wife*, said he was not ready. So he was advised to wait till another time.

I asked them if they had a communion service. He said they had not, but borrowed from a nearby congregation. I was very glad that I could give him a part of a double one which had been sent out from Argyle, N. Y. They went away very thankful and happy in it. They yet need two plates and a baptismal bowl, which I hope to give them soon. I think this is the eighth set that kind friends in our home churches have sent me, for the congregations here. They have all been thankfully received, and I am sure the donors are not forgotten in the prayers of our native friends.

I trust the home friends do not forget to pray for the services. We all need your prayers and we know that God is the hearer and answer of prayer. Let us be more earnest and sympathetic in our prayers. Mrs. H. M. Harvey.

Khartoum, Sudan,
March 7, 1911.

Dear Friends:—

Last week we enjoyed so much the few days Mrs. Campbell and Mrs. Hill were with us, they left Thursday for "The Hill" and we expect them back here for another short visit about the ninteenth. How we wish more of you could come and visit us and see the work; we feel sure you would be more interested and would want to stay and help. We do need more people here so badly, and the new little hospital here must be equipped. If we could only let you see our needs I'm sure you would supply them.

The other evening a father and mother brought their sick baby to our house, he was a dear fat little man just the age of our own dear boy. The doctor worked with him some time and gave them some medicine to give during the night and told them to bring him back the next morning. When they came in the morning the doctor had to tell them there was no hope for the baby's life except the slight one of an immediate operation.

Since our hospital is not ready for such work, he told them they must go with him to the Government Hospital. They flatly refused to go there, the people do not like the Government Hospitals. The doctor coaxed and scolded and told them the child would surely die without the operation. But they were stubborn and carried the poor little one home. The next evening as I was coming home the father caught up with me and said, "Ya Sitt, the baby died." Is it too much to think; "*If our* hospital had been ready for operating, might not, with God's help, the little life have been spared?"

We are so glad to see the work growing, more of the real black Sudanese coming every day. We need—not just want—another doctor and a nurse so much.

With love
Charlotte Claney Lambie.

American Mission Boat Allegheny.

My dear Friends:—

On Thursday 16th we slipped quietly down the canal, to the town of Beshleh, reaching there about sun-down, our boat swung into the shore and a crowd of people began to collect on the bank of the canal. Just above us, the women from the town, went down to the watersedge to fill their jars, and below us was a large ferry boat, which seemed to carry a constant stream of men and animals back and forth across the canal. There seemed to be an ever changing stream of men, women, children and animals coming and going from the canal to the town, and one half hour after our boat had drawn up to shore, one hundred and sixty-four persons were counted, on the bank gazing upon us.

Having seen the *Omdah* or Mayor of the town, and taken permission to spread the tents here, all preparations were made to be ready for work the next morning. Friday morning dawned brightly and we were very thankful to see a crowd of people gathering around our tents. Being inside of an enclosure as the tents were, the great mass of people could not get nearer than the paling fence would allow them, except as they were taken inside to be treated by the doctor. As the Word was read and prayer offered, the mass of hungry souls which peered at us through the paling fence was not less than three hundred.

It was the beginning of a busy day; bodily ailments of many sorts were presented to the doctor for his help and there was also an effort made to give healing for the spiritual diseases which were found.

We came a few days later to a large town of people who were strangers to us, but the loving Father made a path for us and we thank Him and take courage.

Yours sincerely,
M. R. Hart.

India.

Khangan, Dogran.

The "Dhal" or drum is a very popular instrument among the people of India. And the tale that the *drum-beat* tells is often a varied one. Sometimes the *fakir* uses it as he goes about begging from house to house, to call attention to his presence, and at the call the housewives hasten out with the portion of flour they have saved for him and receive his benediction, as he prays that God would grant them *sons* and *riches* and bring all their enemies to shame.

Only a few weeks ago as we were camped at a very large village our attention was called late in the evening, by the beating of the drum, to the voice of the village watchman as he went about in all the streets calling out something which we could not understand, but knew it to be an announcement of some kind which was of interest to all the people. Early in the morning the drum beating began again vigorously and we saw the cattle being led about in procession. On inquiry we learned that the announcement was this: "That in order to avert a plague which had broken out among the cattle and from which several were dying daily, they were going to perform certain rites and the women were not to bake bread, nor to do their milking, churning or any of their household duties until all the cattle had been led about the village and caused to pass under an arch, erected between two large vessels of water," the Hindu priest sprinkling each one and pronouncing some incantation over it as it passed. Our hearts were touched as we realized how little they knew of real trust and confidence in a loving Father and of the uplifting influence of their hearts to Him in the prayer of faith in their times of trouble.

Usually when the beating of the drum is kept up unceasingly we think at once it must speak of a wedding, for that is the invariable feature of a wedding celebration, sometimes accompanied by singing, but often without. It could become very monotonous to us, but as it seems to cheer the hearts and keep the festive spirit in the air we can bear it, as it would be missed greatly by the people if they did not have it, and it does us no harm.

But this time as we heard the incessant drum beating at our last camp, we at once decided "There must be a wedding over there." We soon learned however that it meant something far more important to Christ's kingdom than a mere wedding celebration. It meant that the *sweepers* of that village had embraced *Mohammedanism* and were celebrating their introduction into it. We felt sad as we heard it and said, "*Oh, if we had only gotten there first*," for usually they are as difficult to reach afterwards as the real Mohammedans.

In many villages the *sweepers* seem very ready to embrace Christianity and many have asked us to send them a teacher that they might learn, *but we haven't any one to send. We do not know how long they will wait for us. Do pray very earnestly* the Lord of the harvest that He would send more laborers into the harvest.

(Mrs.) E. F. Chambers.

Study for the Month.

JUNE—PROBLEMS AND POLICIES.

Text book—"Western Women in Eastern Lands."

Suggestive scripture lesson—Nehemiah 4:13-23.

Roll call—Authority for mission work. Why engage in it?

Topics for Consideration.

1. Meeting Responsibilities—Our resources—young women, prayer, money, machinery, opportunity.
2. Reflex benefits to women engaged in Christian missions—also changes in Church life in America through women's organized mission work.
3. United mission study,

FORM OF BEQUEST.

I do give and bequeath the sum of ——— dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Editorial.

☞ *Delegates and Visitors Going to Greeley Convention Read the Following Carefully.* ☜

Railroad Rates to Convention of Women's General Missionary Society in Greeley, Colorado, May 18-22, 1911.

A homeseeker's excursion will leave Pittsburg, Tuesday, May 16th, and the fare for the round trip will be $55.75. Delegates from Pittsburg and vicinity can take advantage of these rates by leaving on this date. The homeseeker's rates also apply at all points west of Pittsburg. Information in regard to these excursions can be obtained from nearest ticket agent.

For the accommodation of the party from Pittsburg, arrangements have been made for special tourist sleepers over the *Fort Wayne and Rock Island Routes*, leaving Pittsburg Union Station on *Tuesday, May 16th, at 9:15 A. M., city time*, arriving in Chicago at 8:25 P. M. the same day. Leave Chicago 10:32 P. M., arriving in Greeley at 10.00 A. M., Thursday, May 18th.

The cost of a tourist sleeping car berth from Pittsburg to Greeley is: lower $4.25, upper $3.40. For the return journey the Pullman sleeper will be used the cost of which is:—lower $8.50; upper $6.80. A berth may be occupied by two persons if desired, thus reducing the expense.

In order that suitable accommodations may be provided for all who wish to accompany the delegation from Pittsburg, it is earnestly requested that early application for sleeping car reservations be made to F. M. Conner, District Passenger Agent, Pennsylvania lines, 613 Oliver Building, Pittsburg. Reservations will be made in the order in which applications are received.

The homeseeker's rates from Chicago to Greeley will be $35.90 the round trip. Delegates from Chicago, Xenia, Columbus and other points along the way can join the Pittsburg party at Chicago by securing in advance reservations in special sleepers, from the District Passenger Agent, as above named.

Delegates from the East can reach Pittsburg in good time to make connections with this train and should also secure reservations in advance.

All persons desiring to obtain the benefit of these reduced rates are asked to purchase their tickets a reasonable length of time in advance of the departure of the train on the morning of May 16th.

THE HOMESEEKER'S TICKETS HAVE A RETURN LIMIT OF 25 DAYS FROM DATE OF SALE. The Rock Island Road gives the privilege of stop-overs at Denver and Colorado Springs, thus giving the delegates the opportunity of making side trips to Pike's Peak, Cripple Creek, Garden of the Gods and Manitou Springs, at very slight additional cost. They also give the privilege of returning to Chicago either via Kansas City or Omaha.

SUSAN E. MCNALL, Railroad Secretary,
518 Washington Ave., Carnegie, Pa.

A MILLION DOLLARS FOR MISSIONS:

A CHALLENGE TO THE MEMBERSHIP OF THE UNITED PRESBYTERIAN CHURCH.

WATCHWORD

1911–1912

A MILLION DOLLARS FOR MISSIONS

A PLAN

2,000 Members each	$2.00 per week	$208,000
5,000 Members each	1.00 per week	260,000
5,000 Members each	.50 per week	130,000
12,000 Members each	.25 per week	156,000
30,000 Members each	.10 per week	156,000
30,000 Members each	.05 per week	78,000
40,000 Members each	.02 per week	41,600
124,000		$1,029,600

Still leaving at least 14,000 Members not included in above list.

ESSENTIALS

TO WORK THIS PLAN

A MISSIONARY PASTOR
A MISSIONARY COMMITTEE
A PROGRAM OF PRAYER FOR MISSIONS
AN EVERY-MEMBER CANVAS FOR
A WEEKLY OFFERING FOR MISSIONS
IN EVERY CONGREGATION.

WE CAN DO IT IF WE WILL

We are assuming that our readers understand the above, and that we only need to emphasize what the "Ways and Means Committee" have so well presented in the columns of our church papers.

In spite of the lethargy of the church of Jesus Christ, God himself is at work upon the minds and hearts of some of its members. We believe that in the obligation, to give the Gospel to the unevangelized world, the portion assumed by our United Presbyterian church in the foreign fields, as also its territory of service in the home land, there exists the possibilities of our church to *live* or to die, as we obey or neglect the duty. *The time is now.* The possibilities that to lie before us as a church are inspiring. It is the day of opportunity. It is a time of crisis. The time for every individual member of the United Presbyterian church to do his or her part has arrived.

It will need mighty faith and trust,—but it is not only an improved plan over the "*quota,*" it is giving to every one an opportunity equal to the individual means, but better still it is possible to prepare the membership for its personal responsibility in the mission of the church. It will educate while it supports.

The remaining days preceding the meeting of the General Assembly, should be of supreme importance to our church in the consideration of the condition of our mission fields, how to provide for their immediate needs and inspiring possibilities.

Shall we ask God to bless us if we fail in this our opportunity?

Ask Great Things, Expect Great Things.

BY MRS. J. P. GIFFEN, DUNBAR, NEBRASKA.
2ND VICE PRESIDENT OF W. G. M.
CONVENTION, 1911.

We are entering upon a new church year. The year just closed has been one of advance and great blessing. We have received stimulus from the great "Jubilee Movement," that has been sweeping across the country since October. We are able to see our foreign work through the eyes of our visiting committee, Mrs. Hill and Mrs. Campbell. God is blessing them with strength and health and has enabled them to make the journey thus far without anything to mar their plans. Who can read their letters concerning their visit, and not be thankful to have had a part in sending them?

We had the privilege of a representation at the great World's Missionary Conference, at Edinburg, from *this* country; having sent one of the Woman's Board and one of the editors of our Magazine.

Last fall our college for the mountaineers was dedicated at Frenchburg, Kentucky. The college work begun with great promise, will reach into eternity in its influence.

The response to the call for a Freedmen's hospital at Henderson, N. C., promises an early supplying of that great need.

We rejoice over the gift to our India Mission and the Woman's Board, of the new hospital at Pasrur and the water plant at Sialkot hospital by our own Dr. Maria White. Who among our American women is ready to follow her example and consecrate to the Lord a large share of her estate, *now*, while she lives and can see some of the fruits from her gift.

The work accomplished in both Home and Foreign lands, along the regular channels, would more than fill a volume. For all of these things we are thankful. For the regular visits of our Magazine, with its pages full of missionary information and inspiration; for the efficiency, the faithfulness and the consecrated service of our Woman's Board, who are not excelled by any other in existence, we are grateful.

But what of the coming year's work? Never since the beginning of the Christian era has there been such a wonderful opportunity to give the gospel to the nations. In His providence, God has made our church responsible for a large foreign work, and for work in *this* country which extends to a host of people including among them Indians, Freedmen and Mountaineers.

Are we coming up to our responsibility? We have prayed God to open the doors before us to the hearts of the people. He has done so, marvelously; and our mission forces are unable to meet the situation. Thousands in our foreign fields are actually *seeking* admission to the church and *asking* for schools and teachers; and because of *lack of means and workers*, we can not supply their want. This is *not* because the church is *unable* to supply both the workers and their support. God has blessed us, as a church, with abundance of this world's goods. These needs and conditions constrain us to cry out, "Lord, *What* wilt *thou* have *me* to do? Let me emphasize the *personal pronouns*. The *individual must* get into the right attitude toward God. *Do* let us get hold of this *individual* feature of the matter. Three duties are before you and me now, if we are to give the "Story of the Cross," to those who are looking to us for it, we must *Read*, *Pray*, *Give*.

Christ said, "*Look* on the *fields*, that they are white already unto the harvest." How can we *look* except through the pages of the papers, magazine and books, which tell of these things? And that we may get the Saviours vision of the world and its need, we must be daily *Bible readers*.

Knowing the needs, we must *Pray*. Pray as you have never done before. Not once, nor twice; but "without ceasing," that God *will* stir up our church to *act*, and act quickly. Christ *commanded*, "Pray ye the Lord of the harvest that He send forth laborers into His harvest." And the Bible is full of promises of answer to those who pray *earnestly* and *honestly*. God is waiting to bestow a blessing, when we show, by our faithfulness in prayer, that we really want it.

Do let us plead for a great spiritual awakening, with all that that will bring. Let us come face to face with Him, alone, *to-day* over this matter. He *may* ask you to help answer your own prayer. Are you willing to do this, and give *your* child, or more largely of *your* money to special service for Christ? Are you, young woman, ready to say to God, "Here am I, send me!" Do you want to go as a special worker? Pray that God will open the way, and trust Him to answer. The answer may be delayed, to test your faith, or to lead you to the putting away of something from your heart and life, which may be hindering your prayer.

Our church is facing a *crisis* in *her* history. Shall *we put out our own light*? For some one has said—"It is not so much a question of whether God can save the world *without us*; but *whether we* can be *saved* without obeying the "GO YE," whether it be that we shall fufill this mission, by our prayers and our money, or by giving our sons and daughters, or by giving ourselves. Do not wait another day to settle the matter with God. "The King's business requires haste."

If we get into the real *prayer* life, the *gifts* will come. "Our responsibility is measured by what we can get in answer to prayer. Let us ask *great* things of Him, and expect great things from Him, in the advancement of His kingdom, who has said, "*Ask* and ye *shall* receive."

—

It is no idle dream which men of spiritual vision have dreamed, when they have taken as their motto, "The Evangelization of the world in this generation."

Death of Mrs. H. T. McLaughlin, Missionary to the Sudan, 1898----1910.

Mrs. McLaughlin's foreign missionary work began in the year 1898 when she accompanied her husband to Assiut, Egypt, where he had been sent as medical missionary. Her desire was to engage in active mission work at once and it was arranged that she should teach English in the Assiut Training College.

Sickness prevented her from enjoying the work long. However her life was spared, and in 1900 in company with Dr. McLaughlin and Dr. and Mrs. Giffen was appointed to the Sudan where pioneer mission work was to be opened. Here she was actively engaged in mission work for about four years among those wild Pagan Tribes. After returning to the field after their first home vacation, Dr. McLaughlin was located in Omdurman where Mrs. McLaughlin spent a large part of her time in helping in the clinic.

After the Omdurman medical work was turned over to the Church Missionary Society she helped again in Khartum and Khartum North. Three years before leaving the mission field she, with Dr. McLaughlin, began to accept the responsibility, care, and education of homeless Sudanese boys. Taking them into her home and doing what she could for 12 of such boys, on leaving the Sudan because of sickness and time of home going on furlough, six of the boys were left with others,, two had been placed in other mission homes, two had been taken by guardians, one ran away and one had died.

The first week in January 1910 Mrs. McLaughlin had a stroke of apoplexy, resulting in paralysis of the whole right side, and as soon as she could be moved was taken to Assiut Hospital in Egypt, then a little farther north to the Tanta Hospital and in May, took the "long sea voyage" to Edinburgh, where she had another attack, affecting the left side when she was again

(Concluded on page 376)

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Important Question.

Are all thank-offerings from now to the close of December 1911, to be Jubilee offerings? some one asks.—By no means. Remember that the Jubilee thank-offerings are given over and above the regular thank-offerings, and must not in any way interfere with the latter. Our offering of next fall should be given the same as if there had been no Jubilee offering asked for. The Jubilee offerings take a similar place in the reports of societies as did the "yards of dimes," and life-membership fees for the Woman's General Missionary Society during the Silver Anniversary year; 1908.

Don't let the beautiful Jubilee offerings given for special objects by individuals, or families or societies in any way lessen the regular offerings which come in undesignated, and go to help all departments of work under the care of the Women's General Missionary Society.

We trust that every donor to the great Jubilee thank-offering will have so far proved God's assurance: "It is more blessed to give than to receive,"—that she will so hunger for still more blessings, as to be stimulated to give a larger thank-offering to the Lord this year than ever before. Many societies during 1910 succeeded in doubling their thank-offerings of the previous year and thus merit a place on the Honor Roll. Will not every society strive to have its name on the Honor Roll for this year, 1911?

The Jubilee offering cannot be counted in this award of honor as it is a special gift apart from the regular offering. The treasurer of the Women's Board will as far as possible credit all Jubilee offerings to Presbyterials, in her report of 1911 gifts.

The Thank-offering of 1910 closed with January 1st 1911, hence she cannot count the Jubilee gifts with the 1910 offerings, as some societies have requested.

Echoes from the Annual Thank-Offering Blanks.

Presbyterial Honor Roll.

In the month of August 1910, 1,451 thank-offering blanks were sent to societies through the Presbyterial Thank-Offering Secretaries for their annual reports. Of this number 1,156 were returned well filled in, (Where?—oh where?—are the other 295?)

Eleven Presbyterials are on the Honor Roll for having sent to the General Secretary, blanks from all their societies. An increase of six over the number reported one year ago. We delight to do them honor by giving herewith their names: Big Springs, Concordia, Idaho, Illinois Southern, Iowa Northwestern, Kansas City, Keokuk, Los Angeles, Mansfield, Oregon and Assuit, Egypt.

Honorable mention is made of nine Presbyterials that sent in all society blanks but one each:—Frankfort, Monmouth, New York, Ohio First, Pawnee, Puget Sound, Spokane, Steubenville and Delta, Egypt.

Seven Presbyterials sent in all blanks but two each:—Cedar Rapids, Chicago, Detroit, Indiana Northern, Sidney, Oklahoma and Cleveland. Monongahela Presbyterial deserves great credit for having sent in all reports but three from the one hundred and four societies on its list.

Thank-Offering Honor Roll for 1910.

Twenty-one Junior Societies are on the Honor Roll for having given an average of one dollar per member as thank-offering for missions. The names of these societies with the sums given will be found in the April and May numbers of the Junior Missionary Magazine.

Five hundred and forty-two societies increased their thank-offerings over the previous year. Of this number forty-two Women's and eighteen Young Women's Societies are on the Honor Roll for having doubled their offerings of the year before. Twelve of these not only doubled, but gave from three to five times the amounts given in 1909. As noted in the following list:—

Women's Missionary Societies on Honor Roll.

Wichita, Kansas.
Guiniston, Pa.
Smyrna, Pa.
Buckingham, Iowa.
Wheatland, Ill.
Atlantic, Iowa.
Jamestown, Kansas.
1st Indiana, Pa.
3rd Des Moines, Iowa.
Palo Alto, Iowa.
Service, Iowa.
Southfield, Mich.
Colona, Pa.
Hookstown, Pa.
Welda, Kansas.
Weiser, Idaho.
Bethel, Ill.
Oakdale, Ill.
Washington Place, St Louis, Mo. (4 times.)
Hartstown, Pa.
Swissville, Pa.
Bloomfield, O. (4 times.)
Byesville, O. (3 times.)
College Corner, O.
Richmond, Ind.
Liberty, Neb.
Superior, Neb.
South Philadelphia, Pa.
Mt. Vernon, Wash. (4 times).
Fresno, Cal.
Agenda, Cal.
Roundhead, O. (3 times.)
Pullman, Wash.
New Lebanon, O.
Elizabeth, Pa.
Bellaire, O.
Arlington, Wis.
Vernon, Wis.
Clifton, O.
Mendinet el Fayoum. (2½ times).
Shushan, N. Y.
4th Cleveland, O.

Young Women's Societies.

Aspinwall, Pa. (4 times,)
Sewickley, Pa. (3 times.)
Houston, Pa.
Mt. Pleasant, Pa.
Tarkio, Mo. (5 times.)
Loveland, Col. (3 times.)
Olathe, Kansas. (3 times.)
Hebron, Ind.
33rd St., Pittsburg, Pa. (4 times.)
Homestead, Pa.
2nd Cambridge, O.
New Concord, O.
2nd Jersey City, N. J.
Libson, O.
Summit, Ave, N. J.
2nd Philadeplhia, Pa.
Salineville, O. (3 times.)
Pressly Memorial Institute. (3½ times.)

As most of the above list had to be procured from the filled in blanks, there may be some societies omitted that should be given. In such cases the secretaries of the societies should send information promptly, to 15 Marshall Ave, N. S. Pittsburg, Pa.

Junior Honor Roll.

Every Junior Society that has given an average of one dollar per member in its 1910 thank-offering should have a place on the Honor Roll. So few societies sent in reports in time for the March Magazine, that there has had to be delay in publishing the list. In some instances the number of members have not been given either by letter or in the statistical report in the July Women's Missionary Magazine, hence there may be societies omitted from the list published, which should be included. In such cases the leaders should notify the thank-offering Secretary, 15 Marshall Avenue, North Side, Pittsburg, Pa., at once.

25	Juniors Prospect, Pa	$25.00
16	Juniors 9 L. L. B. Colorado Springs	30.00
13	Juniors Salem, Ind	13.00
16	Juniors West Kortright, N. Y.	18.00
16	Juniors Caledonia, Wis	17.00
35	Juniors 1st Church Allegheny, Pa	225.00
27	Juniors Aspinwall, Pa	40.00
8	Juniors Cove Cong. McConnellsburg, Pa	17.00
8	Juniors Waterford, Pa	16.00
30	Juniors Lyndon, Kansas	30.00
70	Juniors Ingram, Pa	82.00
15	Junior Mt. Lebanon, Pa	24.00
30	Juniors Roney's Point	46.00
30	Juniors Cedarville, O	37.00
20	Juniors Hooktown, Pa	21.00
25	Juniors Germantown, Pa	31.00
40	Juniors, Tarkio, Mo	40.00
20	Juniors and L. L. B. Kirkwood, Ill,	20.00
30	Juniors Forest Ave. Bellevue, Pa	31.00
29	Juniors First Church, Pawnee, Neb	33.90
17	Juniors McMahan's Creek, Ohio	18.00
30	Juniors First Church Xenia, Ohio	30.00

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: "I WILL NOT OFFER UNTO THE LORD MY GOD THAT WHICH COSTS ME NOTHING."

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

Calendar.

W. G. M. S. Convention, Greeley, Col. May 18-22.

Winona Summer School of Missions, June 22-29

Silver Bay Conference, July 11-20.

Tarkio, Mo., Missionary Conference, July 21-30.

New Wilmington Missionary Conference August, 11-20.

Spring.

If spring came but once in a century, instead of once a year, or burst forth with the sound of an earthquake, and not in silence, what wonder and expectation there would be in all hearts to behold the miraculous change! But now the silent succession suggests nothing but necessity. To most men only the cessation of the miracle would be miraculous, and the perpetual exercise of God's power seems less wonderful than its with-drawal would be.—*Longfellow.*

*Without woman's help this world can never be made Christian * * God is calling her. God is placing her in the very front of the heat.—J. M. Thoburn.*

Bible Reading.

Working and fighting, Nehemiah—3 and 4.

Each individual had a definite part,—Nehemiah 3.

The enemy scoffed and mocked,—Nehemiah 4: 2, 3.

Success comes from co-operative industry,—Nehemiah 4: 6.

Opposition is overcome by prayer,—Nehemiah 4: 9.

Burdened people, one handed people had to do the work; one hand building, one hand holding the spear,—Nehemiah 4: 15-18.

Long, weary, continuous labor,—Nehemiah 4: 21-23.

A wonderful picture of missionary labor can be developed from these chapters, each point might be assigned to a member.—Text Book.

Topic:---Problems and Policies.

Suggested Program for June.

OPENING PRAYER—by leader.
SING—Nos. 190, 89, 84, 182.
BIBLE READING—see above.
ROLL CALL—Echoes from Jubilee meetings.
DISCUSSION—After the Jubilee, What?
BRIEF TALKS { Our resources,
  Our problems
  Our possibilities.
MISSIONS—in the S. S. { Importance.
  Method of presenting.
PRAYER—for Sabbath Schools.
PAPER—The value of a high standard for a missionary society. What is our standard?
QUERY—What methods would you use in trying to interest one who is indifferent to missions.

New Societies.

A new society has been organized at Toronto, Ohio, with ten members.

A Young Women's Society of fifteen members was organized March 18, 1911, at Plain Grove, Pa. Miss Lizzie Pollock, president.

On Monday evening, March 28th, at the home of Mrs. C. P. Proudfit, First Des Moines Iowa, a Young Women's Missionary Society was organized with fifteen charter members. Miss Elizabeth Baldridge, president.

A Young Women's Society at Oakdale, Pa. Miss Jamison, president.

The Elsie May French Society of the Third Church, Pittsburg. Miss Jean McCrory, president.

The Homestead Mission Circle, Homestead, Pa., was organized in January, 1911.

Mt. Lebanon, Pa., Young Women's Mission Society. Miss Brown President.

A Young Women's Missionary Society was organized at First Coraopolis, Pa. recently. Mrs. J. A. Alexander.

The young women of the United Presbyterian Church, of Springfield, Ohio, have organized a society for the combined purpose of study and pleasure. The society is known as the Young Women's Social Circle and they plan to meet the first Friday of each month at the homes of the members. A programme consisting of missionary items of interest, biographies, etc, will occupy the main part of the meeting after which a social hour will be enjoyed. Two meetings have been held and great interest is being taken by the young ladies. Twenty members now respond to the roll call and with the aid of our membership committee we expect to grow into a strong society.

The following officers have been chosen for the coming year. Pres., Mrs. J. M. Bull; Vice Pres., Jessie Allen; Treas., Mrs. A. B. Laffel; Sec'y., B. V. Mitchell.

A Message from One of Our Workers.

Lyallpur, India.

My dear Friends—

One of the most impressive sights we have witnessed since being in camp is the Mohammedan camel drivers saying their prayers. They spend quite a time each night at their devotions and the sounds are like those made by bereaved friends weeping and wailing for their dead. It is a trial to hear such prayers when we know they are useless, for the most of them are in a language not familiar to the ones praying and are just formal repetitions of words taught them in childhood. The Mohammedans are so fanatical and we have little idea how hard it is for one of them to confess Christ before men, because of the terrible persecution to which he will be subjected, such as being beaten almost to death, then driven from home and forbidden to return.

However some of our best workers have been brave enough to accept Christ in spite of persecution and we believe others are Christians at heart, and will one day take their stand on the Lord's side.

At our services while we are teaching our Christians and inquirers, many Mohammedans come and stand where they can hear and sometimes sit down with the Christians, which is a great step in the right way, and we are waiting and praying for the day when they will take the next step.

Will you not join us in your prayers for these people?

Yours sincerely,
Roma Beatty.

(From a letter written by Miss Eliza McCague, Pittsburg, concerning the Jubilee held there, we quote the following interesting item.—Eds.)

At the luncheon hour Dr. Noble, of India, spoke and stimulated every one who heard her. Her important thought, as she herself expressed it, was the very recent success they have met with in inducing native nurses to adopt modern and Christian methods of nursing. The profession being handed down from one generation to another, it has been almost impossible to instill into their minds any feeling but one of entire satisfaction and complacency in their heartless practices.

It was only through the aid of the British government, to which she paid the highest tribute, that the change came about. An appropriation was secured by which the nurse would receive at the hospital training school the equivalent of what she would receive in the private house of an average Indian family. By this arrangement she can earn the same amount of money for simply being present at the hospital without any exertion on her part; it was a rather expensive experiment, but it was worth it. Very vividly Dr. Noble described the first awakening of interest exhibited by the young women as they watched the experiments in the laboratory,—the rapid growth of a fever germ with unsatisfactory nursing—for this it was that first excited their curiosity and awakened their interest.

A sterilized bandage would have seemed ridiculous if its uses and functions had been presented in any other way. Before a nurse can receive the seal of the government, a greatly to be desired ornament to a North Indian, she has to serve successfully a certain number of cases, not perhaps a very thorough requirement, but most practical for their present needs.

Now the hospital can send out many nurses yearly, who can influence both directly and indirectly many homes in that section of heathen India.

Why Should the Young Women of the Church be Enlisted in the Cause of Missions?

BY MISS ELSIE JOHNSTON.

The first great reason is to fulfill the command of CHRIST, "Go ye into all the world and preach the gospel to every creature." His parting words to his disciples, "Ye shall be my witnesses both in Jerusalem and in Judea and Samaria and in the uttermost parts of the earth," gives us a part in the great plan of witness bearing. Linked so closely with these words of Christ is the beautiful promise, "Lo, I am with you always, even unto the end of the world."

"When He saw the multitude as sheep

not having a Shepherd, He was moved with compassion." Should we not be so moved by the strong appeals from our fields?

These preceding reasons are for all, but why should young women be enlisted? The early service in life is the best. Many of the best things in the literary world have been written early in the lives of the authors. Rev. Cosby in Junior work says, to bring a child to Christ is a life plus a life. So for the young women, their lives have greater possibility for usefulness than their seniors. Let us look for a moment at the life of Ann Judson, who so early in life went to the mission field. All of the joyous nature of that young woman was needed to cheer and comfort her husband in the discouragements of early mission work. Many of the difficulties Dr. Judson encountered have been removed, but the perseverance, courage and hope of youth is needed in the field to-day.

Then again, who but a woman can enter those benighted homes and teach the women the way of life, as well as point out to them the home duties they owe to their families, thus uplifting womanhood. Her love and sympathy in sharing the joys and sorrows of her far-away sisters wins their hearts when all else fails. The Daughters of the King have their part in hastening the coming of the King.

Besides, the young women have been prepared for the work and enjoy greater advantages than in past generations. The young woman of to-day is given the freedom to choose a life work. Not only can she store her mind with knowledge, but the Sabbath School, Christian Union and Mission Society give her an unsurpassed opportunity for developing her talents. With each opportunity comes added responsibility

Having read "One Hundred Girls of India," we cannot but wonder if our lives count for God. Everyone of us have been entrusted with some gift to keep and carry through the world for God. This may be the ability to tell the world of Christ, or it may be simply to live His life among our friends. We cannot all be Foreign missionaries, but we can be home missionaries in a sense. In every city and in many of the country regions of America, are those who are indifferent to the gopsel and its message. We can live one life so given to God and to His service, that others may be profited by it. We can work, pray, and give for the best interests of missions.

As the annual reports of missions is such an urgent appeal from all the fields showing the great needs and at the same time portraying the vast opportunities for the furtherance of the gospel, God through this is surely calling the young women of the church to enlist themselves and reinforce the workers in the field. Some have accepted these appeals as the voice of God. As a result of this, other lives are being influenced by the deep devotional spirit of the lives of those consecrated to His service.

The future is before us. God calls, "Go work to-day in my vineyard." Shall we heed it, are our lives obedient to His call? Shall we not now surrender, if we have not already, our all to be used in His services in the place which He sees best?

They are waiting everywhere
Where the fields of earth are fair,
Where the river nobly runs,
Where the blossoms seek the sun,
Where the hills rise high and grand
Looking proudly o'er the land
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news so glad and blest,
That shall set their hearts at rest:
For the peace we know and prize
For the hope beyond the skies.
Waiting! Waiting!

Yet not voiceless or alone,
For their cry to heaven hath flown
And the Master waiteth too,
Waiteth ransomed soul for you,
Till the life devotion sweet
Be out poured at His feet.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

March 21st—A regular meeting of the Board was held in the usual place. Miss Brown presided, conducting the devotional exercises, Mrs. Crawford and Miss Brown leading in prayer. The Treasurer reported the receipt of the legacy of five hundred dollars ($500) left by Mrs. Margaret E. Randles.

A Jubilee pledge of fifteen hundred dollars ($1500) was received from Miss Helen and Miss Jeannette McGowan of Steubenville, in memory of their mother.

In the Freedmen's department, the request that they be permitted to fence the school property at Camden, Ala., was granted.

In the Foreign department, Miss Nellie Smith of Grove City was recommended to the Foreign Board, for appointment as missionary to Egypt. The Traer, Iowa, congregation, Rev. Melville, pastor has made a 7 year pledge of salary for a missionary to Egypt, together with necessary money needed for "outfit." Miss Rose McCullough expects to arrive in this country on furlough, May 3rd on the steamship Lusitania.

In view of her condition of health, Miss Emma Minger was granted an extension of furlough. Miss Roe Williams, a student at Monmouth College, applied for appointment as missionary to the foreign field.

A report received from Dr. Maria White of Sialkote, described the formal presentation of the key, and the deed of her gift of the Maria White Memorial Hospital to Mrs. J. B. Hill, of our foreign visiting committee.

Dr. and Mrs. Ewing of the Herron Ave. church, Pittsburg, Pa., have made a 7 year pledge, for the partial support of a missionary.

A pin to be worn instead of badge at the Convention has been ordered. The cost will be either twenty-five or thirty cents for cheaper ones, while a better one will be provided for any who wish it.

In the Home department a lady missionary was granted to work in a home settlement section of Colorado for six months or a year as may be necessary.

At the request of the Western Extension Jubilee committee with headquarters in Chicago, for a representative, Mrs. W. G. Shaw of Topeka, Kansas, was appointed to serve on that committee.

Junior Secretary reported 16 new life members:—Samuel Norman Park, Mary Annetta Trimble, Rachel Elizabeth Kensett, James Irvine Miller, Helen Louise McNaugher, and Margaret Katharine Swander, all of 8th church, Allegheny. Donald Young Cameron, 6th church, Pittsburg; Florence Milliken, Aspinwall, Pa.; Mary B. Maxwell, Aspinwall, Pa.; Harold Smith and Norma De Puyt, Rochester, N. Y.; Mary Fisher, Indiana, Pa.; William Loughridge Aiken, New Castle; Josephine Kennedy, Homewood Ave church, Pittsburg; Edna A. Russell and E. Angitum Moore of Center church, Midway, Pa. Ten dollars was paid by Rev. and Mrs. W. E. McCullough of the Homewood Ave. church in memory of their baby daughter, Helen.

Six new Junior Societies were reported. East Greenwich, N. Y., 21 members, Miss Ellizabeth Marshall, superintendent. Washburn, Ill., 20 members, Mrs. T. A. McKernon, superintendent. Kansas City, 25 members, Miss Jeannie Knox, superintendent. Shedds, Oregon, 10 members, Mary P. Gilchrist, superintendent. 1st. New Wilmington, Pa., reorganized, 20 members, Mrs. P. B. Logan, superintendent. Johnstown, Pa., 25 members, Miss Sallie Dickey, superintendent.

An additional loan of four hundred dollars ($400) was granted to the Garey, Indiana, Congregation.

April 4—The meeting was held in the Board room at 10 a. m., Miss Brown presided. Mrs. Cook, Mrs. A. K. Wilson and Miss Brown led in prayer.

Mrs. John A. Wilson gave an interesting report of a conference held by a committee from the Women's Board with Dr. Charles Watson, of the Foreign Board, on matters affecting both boards. Miss Fannie Bradford, of Khartum, North, was granted permission to come home on furlough September 1st, 1911. The Foreign secretary will try to send a missionary to the Sudan as soon as possible, so that Miss Barackman may not be left alone in Miss Brandford's absence.

At her own request, Dr. Phandora Simpson was excused from attending the convention at Greely.

Treasurer reported receipts for March $7,492.90, disbursments $13,600.60. Sixty new life members with more to follow were reported as a result of the Jubilee offering. A legacy of five hundred dollars ($500) was received from Miss Anna M. Erwin, of Farmington, Mich.

Fifty dollars ($50) Jubilee money, was sent by Miss Mary Erwin in memory of her sisters, Anna and Emily, who were members of the Southfield, Mich., Society.

Fifteen dollars ($15) was received from Mrs. A. B. Dickie, of Warm Springs mission, to be used where most needed. Mrs. Cook had reports from Miss Viglilmo, N. Y.; Miss McLaughlin, Patterson, N. J.; Miss Sallie Dickey, Johnstown, Pa.; Miss Haft, Tama, Iowa; Rev. A. B. Dickie, Warm Springs.

Miss Ona E. Haft, of Tama, Iowa, was appointed to represent the Home mission work at Greeley.

Junior secretary reported three new societies: Whitensville, Mass., 53 members, Ruth Lunt, superintendent; Cleveland, Ohio, 10 members, Mrs. J. M. Young, superintendent; Woodlawn, Pa., 45 members, Mrs. Geo. Smith, superintendent.

Y. W. Secretary reported six new societies: Plain Grove, Pa., 15 members, Miss Lizzie Pollock, president; Des Moines, Iowa, 15 members, Miss Elizabeth Baldridge, president; Toronto, Ohio, 10 members, Oakdale, Miss Jamison, president; Elsie May French Society, Third Pittsburg, Pa., Miss Jean McCrory, president; Homestead Mission Circle, Mt. Lebanon, Pa., Miss Brown, president; First Coraopolis, Pa.

In the parsonage department the East McKeesport congregation has made its final payment, and a release of mortgage was ordered. A loan of $2,000 was granted the First Wilmington, Del., congregation.

(Mrs) Ada Kerr Wilson,
Secretary.

A List of 73 New Life Memberships.

Mrs. W. O. Fisher, Washington, Iowa.
Mrs. R. A. Brown, Cutler, Ill.
Mrs. Ethel C. Robinson, 917 Main street, Wheeling, W. Va.
Mrs. C. F. Davison, Bluffton, Ind.
Mrs. W. J. Hogue, Unity Station, Pa.
Mrs. C. M. McLaughlin, Unity Station, Pa.
Mrs. J. E. Booth, Parnassus, Pa.
Miss M. M. Pressly, Allegheny, Pa.
Miss Eliza McHendry, Bellevue, Pa.
Mrs. J. W. Ashwood, Cambridge, Ohio.
Mrs. N. B. Long, Cambridge, Ohio.
Mrs. J. H. Nash, Cambridge, Ohio.
Mrs. C. F. Craig, Cambridge, Ohio.
Mrs. Robt. Ford, Cambridge, Ohio.
Mrs. Margaret H. Heade, Cambridge, Ohio.
Mrs. Elizabeth M. Neil, Cambridge, Ohio.
Miss Luella McKee, 421 College Ave., Beaver, Pa.
Miss Elizabeth Davidson, 520 Washington St., Allegheny, Pa.
Mr. W. C. Hutchison, Xenia, Ohio.

Miss Frances E. Wallace, Henry St., Sewickley, Pa.

Mrs. Annie Allen Brown, 1228 Sherman Ave., Allegheny, Pa.

Mrs. J. A. Henderson, Sugar Creek, Ohio.

Mrs. F. A. Gaut, West Newton, Pa.

Mrs. M. J. Lawhead, West Newton, Pa.

Mrs. D. B. McCaughan, 609 N. 44th St., Philadelphia, Pa.

Mrs. Anna Dickson, 5237 Spruce St., Philadelphia, Pa.

Mrs. Margaret A. Graham, 253 S. 45th St., Philadelphia, Pa.

Mrs. T. B. Turnbull, 2510 N. 32nd St., Philadelphia, Pa.

Mrs. W. H. McQuiston, 318 North 9th St., Monmouth, Ill.

Miss Rae M. Heisler, 221 St. Marks Square, Philadelphia, Pa.

Mrs. N. I. Blair, Washington, Pa.

Mrs. Rebekah McWatty, Mercer, Pa.

Mrs. Sarah J. Armstrong, Mercer, Pa.

Mrs. C. W. Crowe, 2209 North Hancock St., Philadelphia, Pa.

Miss A. M. Martin, 1315 Catherine St., Philadelphia, Pa.

Mrs. J. C. Scouller, 1607 Christian St, Philadelphia, Pa.

Mrs. Jean R. Orr, 167 W. Susquehanna Ave, Philadelphia, Pa.

Miss. M. M. Shaw, Stewart Station, Pa.

Miss Elizabeth Caughey, Otto, Pa.

Mrs. George Sterling, Steubenville, Ohio.

Mrs. James Workman, Steubenville, Ohio,

Mrs. Charles Taggart, Steubenville, Ohio.

Mrs. Robert Harry Meloy, Washington, Pa.

Mrs. Margaret M. Smith, Knoxville, Ohio.

Mrs. William C. Aber, Toronto, Ohio.

Mrs. A. E. McLean, E. Liverpool, Ohio.

Mrs. H. A. Kelsey, E. Liverpool, Ohio.

Mrs. Walter J. Liggett, Steubenville, Ohio.

Miss Marie Patterson, Steubenville, Ohio.

Mrs. W. C. Williamson, Clarenda, Iowa.

Mrs. J. H. Ewing, care of Beaver House, Beaver, Pa.

Mrs. W. R. McKee, College Ave., Beaver, Pa.,

Mrs. James Tannehill, Canonsburg, Pa.

Mr. James Tannehill, Canonsburg, Pa.

Miss Jennie Adams, Canonsburg, Pa.

Mrs. Chas. D. Fulton, Canonsburg, Pa.

Miss Mary A. Henderson, 154 Henderson Ave., Washington, Pa.

Mrs. Lena Linn, R. D. No. 1, Washington, Pa.

Mrs. Pressly Thompson, Washington, Pa.

Mrs. Alvin Donnan, Washington, Pa.

Mrs. Livingston, Washington, Iowa.

Mrs. C. E. Ferguson, Washington, Iowa.

Mrs. J. H. Stewart, Washington, Iowa.

Mrs. Henry Walker, 221 Virginia St., Buffalo, N. Y.

Mrs. Hugh Kennedy, 197 Summer St., Buffalo, N. Y.

Mrs. Mary McQuiston, Fresno, Cal.

Mrs. Villa Lytle, Washington, Iowa.

Mrs. Jas. A. Gordon, Cranesville, N. Y., R. D.

Mrs. Silas Stevenson, Ellwood City, Pa.

Mrs. J. P. Mayer, Ellwood City, Pa.

Miss Martha J. McKim, Ellwood City, Pa.

Miss Frances M. Hamilton, Ellwood City, Pa.

Mrs. W. D. Strangeway, 1706 7th Ave, Troy, N. Y.

Mrs. W. J. Cherry, Xenia, Ohio.

Treasurer's Report for month of March, 1911.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedm's Missions	Junior Special	Church Exten. & Parsonage	Minister'l Relief	Paym't on Parsonage Loans	Home for Missionr's Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Conting't Fund	Women'Assso. Work			Magazine Fund	Miscellaneous	TOTAL
															Orph's Home	Home for Aged People	Col. Hospital			
Albany	40 00	90 00	7 00																	137 00
Allegheny	140 00	51 00	126 00		26 00	19 00	6 00	20 00											4 00	392 00
Argyle		11 00	50 00			16 00														77 00
Beaver Valley	10 00	5 00	20 00	7 00	5 00			2 00												49 00
Big Springs			10 00																	10 00
Brookville	44 00	90 00	10 00		10 00	35 00		5 00												194 00
Caledonia	60 00	35 00	54 00	1 00	2 00		1 00	1 00							1 00	1 00	1 00			157 00
Chartiers	59 00	5 00	38 00	7 00	14 00															123 00
Chicago		130 00																		130 00
Colorado	53 00	55 00	37 00	10 00	11 00	8 00	19 00	11 00												204 00
Conemaugh	11 00		7 00		5 00															23 00
Detroit		21 00	7 00																	28 00
Frankfort	30 00	12 00	8 00	5 00	3 00		6 00	5 00											3 00	72 00
Garnett		4 00	8 00				5 00													17 00
Idaho	11 00		10 00																	21 00
Illinois Central			1 00	3 00		3 00	3 00													10 00
Indiana	9 00	60 00	57 00	5 00	36 00	2 00		1 00												170 00
Indiana Northern	14 00		14 00			1 00														29 00
Iowa Northwestern	10 00		5 00		10 00		5 00	5 00												35 00
Keokuk	67 00	240 50	24 00	3 00	18 00	13 00	26 00												2 00	393 50
Kiskiminetas	13 00		13 00		13 00															39 00
Lake	34 00	114 00	53 00	2 00	26 00	22 00	7 00												4 00	262 00
Los Angeles	18 00	175 00																		193 00
Mansfield	10 00	42 00	10 00		5 00															67 00
Mercer		222 00	10 00																	232 00
New Jersey	18 00		18 00		5 00															41 00
Oregon	2 00	23 00	7 00	3 00	6 00		6 00													47 00
Philadelphia	181 00	176 00	74 00	6 00	26 00	70 00	25 00	26 00						5 00						589 00
Puget Sound	72 00		47 00	10 00	23 00		2 00	2 00								1 00			1 00	158 00
Rock Island	20 00	21 00	27 00		13 00		8 00	5 00												94 00
San Francisco	7 00	20 00	15 00		6 00		2 00							4 00						54 00
Sidney	43 00		10 00	10 00			5 00	2 00						1 00	1 00	1 00	1 00			74 00
Steubenville	49 00	20 00	9 00		10 00		5 00	5 00												98 00
Westmoreland	53 00	166 00	104 00	10 00	46 00	10 00	38 00	10 00							5 00	5 00	5 00			452 00
Wheeling	47 00		22 00		5 00	27 00	4 00													105 00
Wisconsin	26 00		19 00	3 00	11 00	11 00	2 00	3 00											2 00	77 00
Shady Side S. S.			24 00																	24 00
Miss Ida Crothers, Shady Side			10 00																	10 00
Menefee Co. School Board			50 00																	50 00
Miss Eliza Smith															1 00					1 00
Dr. J, K. McClurkin		250 00																		250 00.
Frenchburg, Ky.. Juniors						3 37														3 37
Miss Mary E. White	5 00		5 00																	10 00
S. S. Class, Miss Sue Hutchison	5 00																			5 00
L. W.		100.00																		100 00
Henderson, N. C.					21 65															21 65

Mrs. M. E. Randles' Bequest																			476 25	476 25
Anna M, Erwin Bequest																			500 00	500 00
Montgomery Ave., L. M. S., Spokane	12 00																			12 00
North Bend Congregation		185 70																		185 70
Knox Memorial, W. M. S., Washington, D. C.	5 00																			5 00
Mrs. J. H. Evans	5 00		5 00																	10 00
Jr. M. S., First, Columbus. O.						10 00														10 00
Social Union of St. Louis and E. St. Louis Churches	12 50																			12 50
Frenchburg. Ky., College			169 85																	169 85
Refunded	48 29																			48 29
Mrs. T. D. Mellon		25 00																		25 00
Miss M. A. Bell		200 00																		200 00
Mrs. J. P. McDaniel		5 00																		5 00
Southwick, Idaho W. M. S.			4 00																	4 00
Mrs. A. B. Dickie	5 00			5 00	5 00															15 00
Paterson, N. J. S. S.			50 00																	50 00
Parsonage Re-payments									269 19											269 19
Interest	59 62				9 13									71 18				25 00		164 93
Items of cents														50						50
Total	1308 41	2554 20	1248 85	90 00	370 78	250 37	175 00	103 00	269 19					81 68	8 00	8 00	7 00	25 00	992 25	7491 73

Young Women's Special, $268.00. Temperance, $16.00.

The report of Foreign Visiting Committee Fund will be given in full when completed. Jubilee offerings not reported until later.

PARSONAGE RE-PAYMENTS—Emporia, Kans., $69.38: Corsicana, Texas, 47.18; Waterloo, Iowa. 83.25; Long Beach, Cal., 69.38.

MRS. J. D. SANDS, Treas. Protem, 123 Roup St., Pittsburgh, Pa.

(Continued from page 365)

rendered almost helpless. After each attack she would remain cheerful and gain some until another attack. On the fifth day of July they reached New York and she was at once taken to Clifton Springs sanitarium. After remaining there for some time she was able to continue the journey and arrived in Sterling in September.

On February 21st she took much worse and continued to sink until March 2nd, when the end came. She had always been of a happy and cheerful disposition, and strong both mentally and physicially, having strong religious convictions and "doing with her might what her hands found to do." She was buried in the Sterling cemetery March 4th 1911.

The Church at home, and in Egypt, extend to Dr. McLaughlin sincere sympathy in this bereavement.

We regret not to have secured the photograph of Mrs. H. H. Bell, First vice president of the Greeley convention. It would have been gratifying to our subscribers to have met Mrs. Bell through the pages of the Magazine.—Eds.

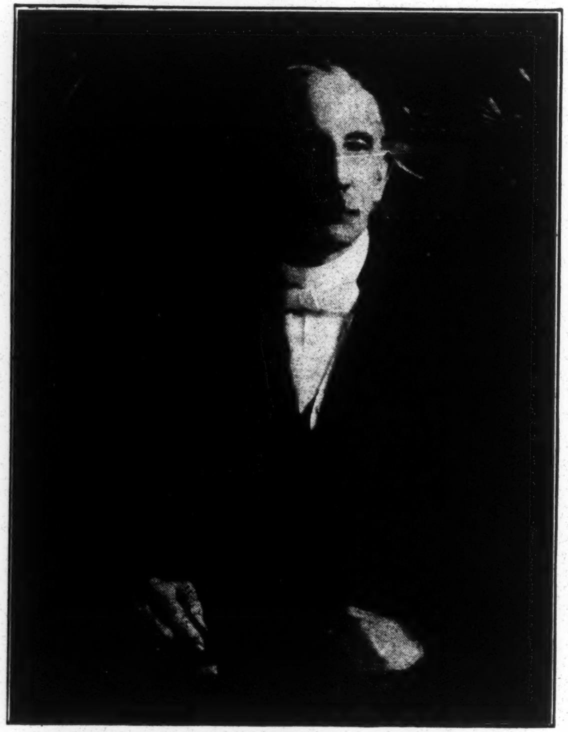
Missionary Review of the World (new), $2.50. The Women's Missionary Magazine, (new or renewal), 60 cents. Total $3.10. BOTH for one year, if subscriptions are sent to Mrs. S. M. Kelso, Xenia, Ohio, $2.50.

Every Congregation Should Have One.

WHAT? THE HOME MISSION MAP

Every mission station of our church in the Home land is shown with a symbol to to indicate whether it is Freedmen, Mountaineer, Home or Alien; whether the Women's General Missionary Society supports it alone or in conjunction with the Boards of the Church. The Presbyterians are also indicated. The map is 3 x 4 feet in three colors, Price $1.25 post paid.

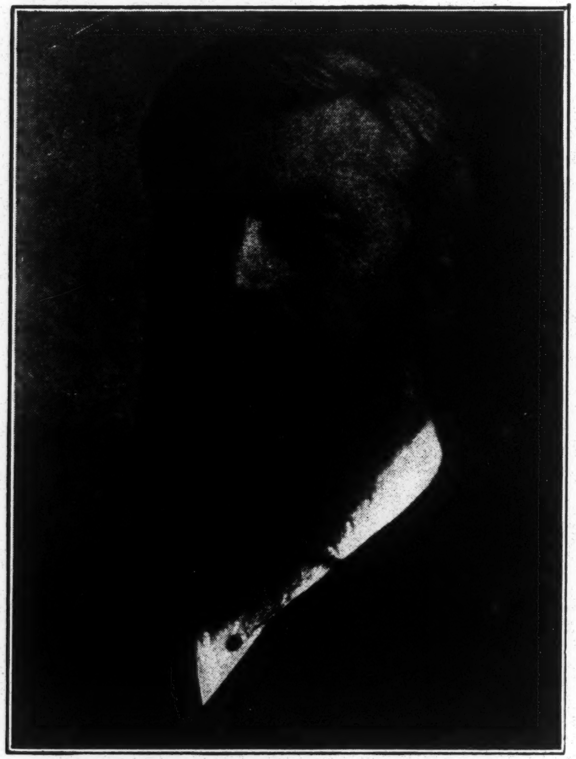
Order from Literature Department,
904 Publication Bldg., Pittsburg.



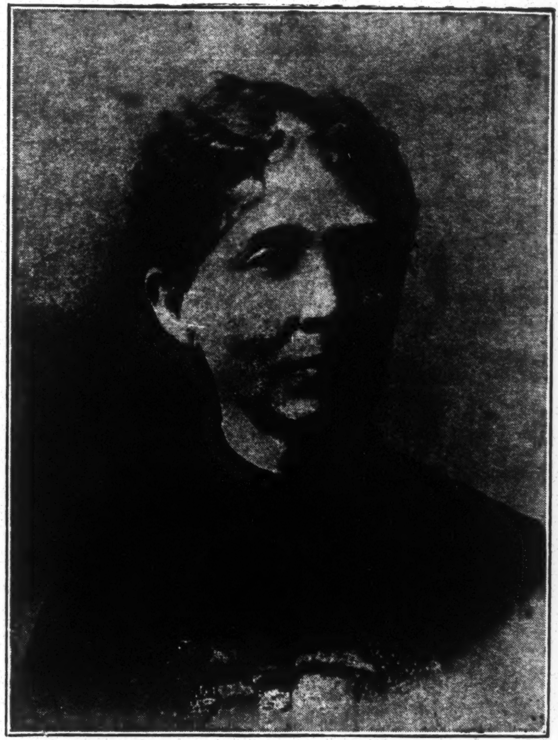
REV. A. F. KIRKPATRICK

MRS. SADIE McCLELLAN KIRKPATRICK

Twenty-four years ago the State of Washington was without a United Presbyterian church building. Rev. A. F. Kirkpatrick has made it his State. He has fostered the growing, developing work. Today Spokane, Seattle, Tacoma are synonyms for prosperity in church growth. Tacoma has been for over twenty years the home of Rev. and Mrs. Kirkpatrick and the city and our church have drawn largely upon their sympathy and strenuous labor,



REV. M. M. GIBSON, D. D.



MRS. FANNIE SMEIGH GIBSON

In 1867 Dr. M. M. Gibson went to San Francisco. From that time California becomes a more prominent part of the field of the United Presbyterian Church. With rare tact and grace, with marked ability, he not only became the best known pastor in San Francisco, where he labored until his death in 1898, but the home mission field in the State has come splendidly to the front and that State, which so enchants—the Italy of America—is dotted over with loyal churches and congregations.

Mrs. Gibson is living in Albany, Oregon, with her only child, but her affections cling to the San Francisco people.